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THE

SATIRES OF HORACE

EDITED, WITH NOTES,

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VIRO · DOCTISSIMO ·

DE · POETIS · SCENICIS · GRAECIS ·

OPTIME · MERITO ·

FREDERICO · H · M · BLAYDES ·

HVNC · LIBELLVM ·

D · D · D ·

EDITOR.

PREFACE.

HORACE having returned to Rome after the rout of Philippi, aged about twenty-three years, obtained an appointment as a clerk in the quaestor's office; and in all likelihood would have stuck to his desk, and never have become famous as a poet, had it not been for the appearance of Maecenas on the stage of Roman politics. To Maecenas most of the poetry of the Augustan age is due. As soon as he became a power in politics, about 40 B. C., he diligently collected around him the literary aspirants of the day. *Sint Maecenates non derunt Flacce Marones*, wrote Martial,* most truly. Not only such brilliant poets as Virgil, Horace, and Propertius, but lesser men—Varius, Fundanius, Valgius, and others—flourished under the encouragement of the appreciative minister.

* Martial, viii. 56. 5.

About the end of the year 39 B.C. Maecenas, having heard from Virgil and Varius that there was a young clerk in a government office at Rome, who, though the son of a freedman, had a turn for poetry, combined with education and breeding above his station, called him to his presence, and encouraged him to persevere in the line he had chosen.

That line was satire: the castigation in verse of the vices and follies of men. No other field of poetry, he says, seemed open to him. Epic poetry was occupied by Varius and Valgius: bucolic poetry by Virgil: Asinius Pollio was trying to revive tragedy; Fundanius was imitating the comedies of Terence; but satire no one attempted, or at least no one succeeded in; for Varro Atacinus, and a few others who had essayed it, had been complete failures. The real reason, however, for his selection of satire was, that it suited his poetical genius and mental disposition. At the time of his introduction to Maecenas, Horace had already written the seventh satire, a slight anecdote in verse; the second, which is the most serious attempt to follow in the footsteps of Lucilius: perhaps the fourth also, but not more.

The origin of the word satire is not cer-

tainly determinable. Of the derivations proposed for it by the grammarian Diomedes,* the most probable is that which connects its name with the *lanx satura*, the plate full of the various first fruits of the earth that was offered to the gods, or with *satura*, a kind of potted meat or sausage. From this mixture came the meaning of medley or miscellany, a meaning which seems never to have been wholly lost in *satura* or *satira*. Before the time of Lucilius *satura* seems to have had two distinct applications: it denoted a rude sort of

* Diomedes, p. 485, Keil: 'Satira dicitur carmen apud Romanos nunc quidem maledicum et ad carpenda hominum vitia archaeae comoediae charactere compositum, quale scripserunt Lucilius et Horatius et Persius. Et olim carmen quod ex variis poematibus constabat satira vocabatur, quale scripserunt Pacuvius et Ennius. Satira autem dicta sive a Satyris, quod similiter in hoc carmine ridiculae res pudendaeque dicuntur, quae velut a Satyris proferuntur et fiunt: sive satura a lance quae referta variis multisque primitiis in sacro apud priscos dis inferebatur .... sive a quodam genere farciminis, quod multis rebus refertum saturam dicit Varro vocitatum .... Alii autem dictam putant a lege satura, quae uno rogatu multa simul comprehendat, quod scilicet et satura carmine multa simul poemata conprehenduntur.' In three of these four derivations Diomedes is seeking a foundation for the meaning of medley, which he seems to have considered of the essence of satire. The derivation assigned by Mommsen, 'the masque of the full men' (*saturi*), seems to me grotesque and improbable.

rustic dramatic medley,* and, in a literary sense, it was adopted by Ennius and Pacuvius as a suitable name for their miscellanies. These miscellanies, however, had nothing satirical about them.† Lucilius was the inventor of satire in the sense that he first, while keeping the name *saturae*, gave to them their direction of censorious criticism. But that Lucilius still recognized the sense of medley in the word satire is clear from the miscellaneous nature of his subjects, as well as from the variety of his metres, which Diomedes informs us was a distinguishing feature of the ancient *saturae*. Varro's Menippean satires are a medley both in subject and in form, written as they are in both prose and verse. In Horace also, as has been noticed, the fifth Satire of the first Book‡ and the sixth of the second, retain traces of the miscellaneous character of early satire. Even Juvenal, in talking of the hotchpotch§ which he is about to serve up to his readers, may have had the

* Livy, 7. 2: impletas modis saturas descripto jam ad tibicinem cantu motuque congruenti peragebant.

† Sellar's Roman Poets of the Republic, Ed. 2, p. 81.

‡ Sellar, p. 222.

§ Juv. 1. 86: 'nostri farrago libelli': farrago means properly a mixed fodder for cattle.

sense of medley, as belonging to the word satire, in his mind.

From the fact that Quintilian proudly says,* 'Satire is all our own,' it is generally inferred that when Horace says that Lucilius followed the poets of the Old Greek Comedy, he only means that the Old Comedy supplies the nearest parallel to Roman satire. This view is taken by Prof. Sellar,† and I have adopted it in my note on 1. 4. 6. But it is more probable that Lucilius deliberately imitated Aristophanes, Eupolis, and Cratinus. Horace used the same strong words in stating his own obligations to Lucilius, which were certainly those of a close imitator, as he does when stating the obligations of Lucilius to the poets of the Old Comedy.‡ Three times§ he markedly refers to the poets of the Old Comedy. And Diomedes states in so many words that satire was composed 'in the style of the Old Comedy.' All these testimonies make it very probable that if we

* Quint. x. 1. 93: 'satira quidem tota nostra est.'

† Sellar, p. 219.

‡ 1. 4. 6: 'hinc omnis pendet Lucilius, hosce secutus': cf. 2. 1. 34: 'sequor hunc.'

§ i. 4. 1; i. 10. 16; ii. 3. 11.

possessed the satires of Lucilius entire, we should there find full and formal statement of his plan of transferring to the vehicle of the Roman satire the spirit which animated Eupolis and Aristophanes in their assaults on Pericles and on Cleon: and Quintilian's remark must be understood to refer to the outward form rather than to the inward spirit of Roman satire.

Another argument to the same purpose is supplied by the Epodes, the composition of which was carried on by Horace concurrently with that of the Satires. Horace took as his chief model for the Epodes the Greek Iambic poet Archilochus. When he says he is taking Archilochus* to the country with him, along with the poets of the Old Comedy, he means that the Epodes, as well as the Satires, are to occupy him there. Now, though there is no mention in the fragments of Lucilius of any of the poets of the Old Comedy, there has come down to us one remarkable mention of Archilochus.† It is probable that in some of

* ii. 3. 11.

† Lucil. frag. 655, Lach.: *metuo ut fieri possit ego quo ab Archilocho excido*, perhaps referring to Archilochus' χρημάτων ἀελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον.

his Iambic poems Lucilius made Archilochus more distinctly his model, and that Horace imitated Lucilius, and, through him, his Greek originals, both in the more personal invectives of the Epodes, and the more general moralizing of the Satires.

Lucilius having conceived the true function of satire, the castigation of the vices and follies of men, especially public men, availed himself fully of the tremendous freedom of his models. The unsparing nature of his censures is clear, not so much from the character of the fragments which have come down to us, as from the unanimous testimony of his successors.* He seems to have assailed Lupus and Mucius with as little fear, and as undisguisedly, as Aristophanes assails Cleon, or Hyperbolus, or Cleonymus, or Cleophon. He was doubtless aided in so doing, as has been said, by his own position and fortune,

* See Hor. Serm. ii. 1. 62–70, and cf. Juv. 1. 1. 165:

Ense velut stricto quotiens Lucilius ardens
Infremuit, rubet auditor cui frigida mens est
Criminibus: tacita sudant praecordia culpa.

And Pers. 1. 114:

Secuit Lucilius urbem,
Te Lupe te Muci et genuinum fregit in illis.

by his friendship with Scipio Africanus, and by the spirit of the age.

Horace then chose satire as his subject and Lucilius as his model. And yet satire seems a most unfortunate subject for a pardoned rebel, the son of a slave, to essay. It was all very well for Lucilius, a man of wealth and family, the bosom friend of the greatest general of his day, to worry Metellus and Mucius and Lupus and Albucius. But how dare the freedman's son, the follower of the regicide, try to follow in his steps?

For the conditions under which Horace wrote were altogether different. He, as well as Lucilius, had a full conception of the duty of the satirist, but the circumstances of his position made it impossible for him to write up to it, and this was the great difficulty which beset him. Personality is the essence of satire, and Horace dared not be personal. Hence his satires are a failure on one side. Satire with Horace of necessity ceases to be political: it becomes exclusively social. Horace was obliged to travel further from the Old Comedy than Lucilius did. It is not without meaning that Horace mentions Plato,

who formed the stepping-stone from the license of the Old Comedy to the tamer censures of the Middle Comedy, and Menander, the leader of the mild New Comedy, among his models.* Horace himself stood to Lucilius in much the same relation as Menander to Aristophanes.

Of political satire, then, there is none in Horace. Even social satire had to be written by him in such a manner as to give least offence. Persius is struck by the difference in this respect between Lucilius and Horace.† The ruling ambition of Horace was to be the friend of the great.‡ To attain and keep this position it was necessary to avoid giving offence, especially to those who were regarded as leaders of society. Hence he seems for the most part to have declined to assail contemporaries under their real names. After the circulation of the second satire, which is

* Serm. 2. 3. 11.

† Pers. 1. 116:

> Omne vafer vitium ridenti Flaccus amico
> Tangit et admissus circum praecordia ludit
> Callidus excusso populum suspendere naso.

‡ 2. 1. 76. Cf. Ep. 1. 20. 23: Me primis urbis belli placuisse domique.

the most really Lucilian in its freedom, he seems to have been warned by its reception that he would have to be more discreet. He might in a few instances gratify his spleen by satirizing a music master, like Hermogenes, whose resentment he could defy, or an unpopular upstart, like Tillius. But, as a general rule, though his pages are full of the names of individuals, it is impossible to identify those which are mentioned in an unflattering way with living contemporaries.

And yet, for the sake of the very outward form of satire, it was absolutely necessary to give a seeming of reality by introducing individuals, and Horace supplied himself with characters in various ways.

In a few instances he went back to Lucilius, and seems to have taken from him the names Maenius and Nomentanus, as typical of spendthrifts of his own day. From Lucilius he may have drawn Caelius,* the highwayman, and from him caught the names Albucius and Opimius, although these last figure differently in Lucilius and Horace. These are all represented as living contemporaries

* Lucil. 939: Ut semel in Caeli pugnas te invadere vidi.

of Horace, just as the gladiator Pacideianus is transferred from the time of the older satirist. Gallonius, the epicure, is mentioned in a different way, as a historical character, but still he served Horace's purpose of pointing a moral where a fearless Aristophanic satirist would have chosen a contemporary. In some instances Horace selected as marks for his satire those whose tombs* lined the high roads to Rome. Tigellius Sardus, for instance, was not attacked until he was dead; mad Labeo may have been long at rest; and among the many characters mentioned by Horace, in common with Cicero,† it is probable that several had passed away.

Again, Horace largely supplied himself with characters by means of names, whether adopted or fictitious, whose derivation at once denoted their meaning. This practice, which is common in all literature, both ancient and modern, Horace afterwards adopted for

* Juv. 1 fin.:

Experiar quid concedatur in illos
Quorum Flaminia tegitur cinis atque Latina.

† Tigellius, Fufidius, Craterus, Damasippus, Arrius, Trebatius, Aesopus's son, Arbuscula, Laberius, Tarpa, are mentioned by Cicero, mostly in the Letters.

artistic reasons in the Odes, where Pyrrha, Chloe, Lyce, Lalage, Phidyle, and others are chosen with regard to their etymology. In the Satires he employs this device with greater freedom. Thus *Balbinus*, the childish lover;* *Pantilius*, the backbiter; *Pantolabus*, the borrower; *Cupiennius*, the lecher; *Sectanus*,† the intriguer; *Philodemus*, the man of low tastes; *Opimius*, the rich skin-flint; *Arellius*, the dry old Croesus; *Avidienus*, the miser; *Canidia*, the grey-head; *Sagana*, the witch; *Maltinus*,‡ the effeminate fop; *Porcius*, who ate like a pig; *Novius*, the parvenu; these expressive names served Horace's purpose better than living embodiments of the vices they represent. There are probably several

* See note on 2. 3. 274.

† *Sectanus*, with G and other mss., is surely the true reading: Horace undoubtedly had *sectari* in his mind. It is surprising how steadfastly Orelli refuses to open his eyes to a habit of Horace which is not only certain, but obvious. With him *Pantilius* is 'nomen mere Romanum non fictum'; *Cupiennius* is with him C. Cupiennius Libo, a friend of Augustus, a very doubtful statement of the scholiasts; *Philodemus* is Philodemus Gadarenus, the Epicurean, and writer of epigrams.

‡ Maltinus (1. 2. 25), like Cupiennius and Philodemus, occurs in that part of the second Satire of the first Book which I have been obliged to omit. Although Orelli admits that the name

of the kind whose derivation is not so clear. Whether real individuals are hidden under these names, or any of them—and if so, what individuals—is impossible to say. We might conjecture that Pomponius, the reveller, and Milonius, the dancer, were both pseudonyms for the same character—perhaps for the Sallustius rashly attacked under his own name in the second Satire, or that Fufidius the money-lender of the second Satire re-appears as miser Ummidius in the first.

Also Horace, in the Satires, probably availed himself largely of the plan of disguising a Roman name under another similar to it, generally a metrical equivalent. It is almost certain that Salvidienus Rufus is dis-

Maltinus was originally derived from *malta* (cf. Lucil. 627: *insanum vocant quem maltam ac feminam dici vident*); yet he asserts it is used by Horace without any reference to its derivation. The scholiasts record that some thought, that the effeminate Maecenas was satirised under the name *Maltinus*. It is just possible this may be true, for this second Satire was written before Horace had been introduced to Maecenas. Orelli, however, says that Madvig *egregie refutavit* this view, Opusc. 1. 64. I am not concerned with the truth of this idea; but I thoroughly dissent from Madvig's words: *in satira Luciliana et Horatiana nihil fictis agitur nominibus sed veris notisque personis.* That is true of Lucilius's, false of Horace's Satires. Porphyrion is here certainly right; he says, *ab re tamen nomen finxit; maltha enim malacos dicitur.*

guised under Nasidienus Rufus, Matius under Catius, perhaps Servius under Cervius. I have said something on this subject in the argument to the fourth Satire of the second Book, in which, in my opinion, Catius is a pseudonym for Matius. If it be asked why Catullus adopted such thin disguises as Volusius for Tanusius, or Allius for Manlius; why Horace gave Nasidienus for Salvidienus, or Catius for Matius, the best answer would be to ask why Pope gave Atticus for Addison; why Dickens gave Mr. Justice Stareleigh for Mr. Justice Gaselee. In some cases Horace probably did not care whether his pseudonyms were seen through or not; but Scaeva, Turius, Trausius, Natta, and others, probably represent characters under a more impenetrable disguise.

In spite of his precautions, Horace did not, however, escape unpopularity, and he felt keenly the difference between his position and that of Lucilius. His very habit of using assumed names tended to defeat its object. There were many people who might fancy themselves attacked under the names Maenius, Nomentanus, Maltinus, or Gargonius, and Horace soon found himself the mark of suspicion and dislike. His growing intimacy

with Maecenas was calculated to provoke envy. Had not the freedman's son been possessed of more than ordinary tact, he must have incurred such unpopularity as would have endangered his position with the politic minister. Hence we observe a distinct moderation of tone after the circulation of the second Satire of the first Book, and a growing preference for moral commonplaces as subjects. Hence, too, the apologetic tone we notice in several of the Satires. He gave his detractors the soft answer that turneth away wrath in the fourth and sixth Satires of the first Book. In the latter of these poems he has left us an express *apologia pro vita sua.*

The first Book of the Satires was published about the year 35 B.C.; the second Book about five years later. In comparing the outward form of the two books, we notice in the second Book an attempt to give more vivacity, by introducing the dramatic form. Trebatius, Ofellus, Damasippus, Catius, Tiresias and Ulysses, Davus, Fundanius, are the speakers, not Horace. The sixth Satire is not an exception, for even there neighbour Cervius and his mice are engaged as *dramatis personae.* We notice also a greater finish and clearness

in each Satire. 'The didactic purpose is more unmistakable; the personalities are more subordinate. It is obvious that the author has been laying to heart the double criticism passed upon his previous writings; that he went too far and cut too sharply, and that all he wrote was mere chit-chat.'* There is also in the second Book a more agreeable spirit of calm and independence. There is on the one hand less acrimony, and on the other less fulsomeness. This difference of tone is owing to the fact that, when composing the second Book, Horace had attained the position he was striving after in the first; the irritability of the literary adventurer is succeeded by the calm repose of the successful man of letters.

It is evident that Horace was deeply steeped in Lucilius,† and that he wrote several of his poems in direct imitation of him. He stood

* G. A. Simcox's History of Latin Literature, vol. i., p. 288.

† On the obligations of Horace to Lucilius the student may consult the notes to Müller's Edition of Lucilius, and Gerlach's Preface to his Edition. Special monographs on the subject have been written by Prof. Tyrrell, 'Hermathena,' vol. ii. 355 *seqq.*: by J. Iltgen, *De Horatio Lucilii aemulo*, 1872; and by V. Zawadzki, 1880. Iltgen's tract I have not been able to procure; but he seems to have taken the same extreme view, which is ingeniously supported by Prof. Tyrrell, who regards

to Lucilius in the same relation as Persius to himself. The poems which show most of this imitation are the first, second, third, and fifth of the first Book: the second, third, fourth, and eighth of the second. It is not strange that avarice, gluttony, and sensuality should have been common points of attack with both satirists: it is striking that the extravagances of the Stoic philosophy should have been so offensively prominent at Rome, even in the time of Lucilius, as to attract his censures. The madness of fools, the title given by the Stoic to all mankind except the *Sapiens*, would seem, from a remark of Porphyrion,* to have been treated by Lucilius: and the very illustrations with which Horace adorned his attack on the paradox of the equality of offences and the perfection of the Sapiens are taken directly from Lucilius.†

Horace as 'a moderniser of Lucilius as Pope of Dr. Donne'; and looks on 'the Satires and Epistles as restorations of Lucilius, just as Pope's January and May is a restoration of Chaucer's tale.'

* See note on 2. 3. 41.

† With the *sutor* of 1. 3. 125 compare Lucil. 826: Sarcinatorem esse summum suere centonem optime; and with the illustration of 1. 3. 73, Lucil. 650 is compared, but the reading is very uncertain.

Stoicism at Rome was rather a proselytizing religion than a philosophy, and the Stoic Sapiens bears many points of resemblance to the elect of the Calvinist. Yet, though the moral preachers, the ἀρεταλόγοι, made themselves offensive by their dogmatism and forwardness, perhaps by their hypocrisy, there was more truth than falsehood in their doctrines; and in the seventh Satire of the second Book, which treats the thesis All fools are slaves, which is founded rather on Cicero than Lucilius, we possess a moral lecture of great force and power. Other Satires which show no imitation or reminiscence of Lucilius beyond a chance expression, are the fourth, seventh, eighth, tenth of the first Book, and the fifth and sixth of the second Book. The encounter with the bore, described in the ninth Satire, perhaps the most perfect of all the poems, is supposed on very slight evidence to have had a Lucilian prototype;* and the sixth, in which Horace draws a picture of his own life, must be in the main original, although it has been conjectured with some probability that Lucilius may have told the story of his father's

* See notes on vss. 1 and 78.

care for him in something of the same fashion in which Horace does.*

It must be ever kept in mind while reading the Satires that they were professedly written in what may be called the language of talk, the 'sermo quotidianus' of ordinary life. Horace disclaims all pretensions to the high diction of a poet. His Satires are all but prose: his muse is a pedestrian muse: the Satires crawl along the ground.† Hence in the choice of his vocabulary and even of his forms of expression, Horace does not bind himself by the rules of epic or lyric poetry. He goes to common life for both. Thus it comes that the best places to search for parallels to his diction are the letters of Cicero,‡ and the Comedies of Plautus, both of which were written in the language of every-day life.§

* With vs. 76, Sed puerum est ausus Romam portare, compare Lucil. 365: Inde venit Romam tener ipse etiamque puellus.

† 1. 4. 42: 2. 6. 17; Ep. 2. 1. 250: sermones—repentes per humum.

‡ Cic. ad Fam. 9. 21: verum tamen quid tibi in Epistulis videor? nonne plebeio sermone agere tecum?—Epistulas cotidianis verbis texere solemus.

§ This subject has been thoroughly dealt with by Prof. F. Barta: Sprachliche Studien zu den Satiren des Horaz, Linz, 1879.

Thus Horace probably wrote, as the best mss. tell us he did, the more vulgar form *plostrum:* he readily uses nouns not admitted in epic poetry: as *caballus*, *bucca*, *cerebrum*, *caliendrum*, *catillus*, *cubital*, *perna*, *octussis*, and a very large number of words of Greek derivation and technical meaning, many of them referring to cookery: as *lagois*, *ptisanarium*, *mazonomus*, *collyrium*, *phimus*, and a host of others. To this also belongs the score of diminutives: as *villula*, *auricula*, *pellicula*, *fonticulus*, *fabella*, *catellus;* comic verbs, as *autumo*, *blatero*, *delasso*, *paupero*, *graecari*, *scabere*, *cedere* for *incedere*, *verba dare*, *privum dare*, *serva*, 'look out!' *aufer!* the vulgarism *noster* for *ego:* the colloquial *sodes*, 'if you please,' and other expressions pointed out in the notes.

It is of great importance to keep this point in view when weighing contending readings and interpretations against each other. To take an instance in each case: in 2. 7. 34, one is rightly influenced in favour of *fert* as against *feret*, by remembering the habit of the comic writers to use the present in similar cases; and in 2. 7. 31, the habit of Cicero of using *te amo*, *me amo* as formulae of praise,

compels us to decide in favour of the explanation which joins *amas* to *te* against the more artificial syntax which joins it to *quod*.

The metre of the Satires is, as might be expected, of a somewhat rugged and unpolished kind; but even in the most carefully composed of the Epistles Horace never rises to the level of the Virgilian hexameter. Juvenal immeasurably surpasses him in dignity of verse. Horace never seems to have mastered Virgil's art of happily blending spondees and dactyls. He is careless as to caesura, often having only the hepthemimeral. The terminating of his verse in quadrisyllables, pentasyllables, and monosyllables without another monosyllable preceding, is more frequent than is consistent with dignified versification. His divisions of the fifth foot between separate words are ungraceful. His elisions are very frequent—even the harsh elision of a cretic not being avoided. He often allows a short vowel before initial *st* or *sc*. On the other hand, he does not allow certain licenses, perhaps regarding them as epic or learned affectations. Thus there is no spondaic hexameter in the Satires; only one in Epistles: A. P. 467. He only avails

himself of lengthening a short vowel by caesural arsis in the case of persons of verbs ending in *-t*, unless we are to regard *Bacche* as such, 1. 3. 7. This license he does not admit in the Epistles. Hiatus he only allows once in the colloquial *si me amas*, 1. 9. 38; *m* is left unelided once, 2. 2. 28, probably in imitation of Lucilius. One hypermetric hexameter is found, 1. 4. 96; and another has been introduced by the unanimous opinion of the learned, 1. 6. 102.

The testimony of mss., Scholiasts, and grammarians is very strong for the title *Sermones*. Porphyrion expressly says: *quamvis saturam esse opus hoc suum Horatius ipse confiteatur, tamen proprios titulos voluit ei accommodare: nam hos priores duos libros Sermonum, posteriores Epistularum inscripsit*, and so Acron, in almost the same words. It is true that we should not gather from Horace's own words that *Sermones* was the distinctive title of the Satires to the exclusion of the Epistles: see Ep. 1. 4. 1; 2. 1. 250; but even in these passages he seems to have been speaking of the Satires; and it must be remembered that the first of these at least was written before the collection and publication of any Epistles, and

therefore before he could have bestowed the distinctive title *Epistles* on them. And it is presumptive evidence against the title *satirae* that Horace never uses the word in the Epistles at all. It is best, in a doubtful external point such as the title of a book, to follow the unanimous voice of tradition.

The object of this work is to offer an Edition of the Satires, in which criticism and interpretation have each their own share. In both of these departments, much as has been done by many great critics and editors, something still remains to be done, and will always remain. There are several passages in the Satires where the reading cannot be said to be certainly settled, several of which the interpretation is still doubtful.

There are many mss. of Horace still existing which were written in the tenth century. One or two, notably the Bernese, to the writing of which Ireland lays claim, may have been a century or so older. Thus, so far as the age of mss. is concerned, Horace is very well off—better off than any Augustan poet except Virgil; mss. of whose writings, dating from the fifth and fourth centuries, and (in fragments) even earlier, have come down to us. On the

other hand, no ms. of Propertius is probably earlier than the fourteenth; of Tibullus, none earlier than the fifteenth century.

But the character of Horatian mss. is not so respectable as their antiquity. The archetype or original, to which all existing mss. point, cannot itself have been free from both blunders and interpolations. This is not a matter of opinion, but is quite certain. All mss., *i. e.* all mss. of any authority, give in 2. 6. 29: *Quid tibi vis insane et quas res agis improbus urget*, a syllable over the metre. This is clearly an archetypal error; for it is an error no two copyists would be likely to make—one which a number of copyists could not make independently. This was a blunder in the archetype.

In 2. 3. 255, all existing mss. give *Fasciolas cubitale focalia potus ut ille*, exhibiting a false form, and introducing a false quantity, owing to an attempt to avoid a supposed one.

A third instance of archetypal corruption is admitted to be 1. 6. 102, where all mss. of authority give the solecistic *rusve peregre aut* (solecistic, if we consider both the very rare consecution of *ve—aut* and the very rare tra-

jection of *aut*), to avoid the hypermeter of *rusve peregreve.*

Yet a fourth archetypal corruption is 1. 4. 87, where all now-existing mss. give *avet* for the true reading, *amet.*

But not only was the archetype corrupted, but all existing copies descended from that archetype are more or less corrupt. If one's object were merely to restore the archetype, not what Horace wrote, there is no single ms. which could be safely followed throughout. And this makes it necessary to say something more particularly about the several mss. on which the recension of the text depends.

I have said that all *existing* mss. (I should have excepted one in part, G) point to the same archetype. There were, however, certain mss. not now existing, one of which at least seems to have descended from an archetype differing somewhat from that to which the rest of our mss. are traceable. These are the Blandinian mss.

The Blandinian mss. were used by Jac. Cruquius, Professor at Bruges, in preparing his edition of Horace (Antwerp, 1578). These

four mss. were then preserved in the Benedictine monastery of Blankenberg (*mons Blandinius*), near Ghent. It is probable from what Cruquius tells us on Sat. 1. 1, that all these mss. perished in a sack of the monastery by a mob of iconoclasts in 1566.

One of these mss., which Cruquius calls *vetustissimus* (now V), occupies a singular position among Horatian mss. It is to a large extent represented by a very late ms. of the fifteenth century, the Gothanus: g in Holder's, G in this Edition. The importance of V in the Satires is very great. Cruquius, Bentley, and Munro, all attach great weight to it: so do most German editors of the present day; but Keller and Holder, whose great recension of Horatian mss. will long be the foundation of future criticism, have striven to depreciate its value.

It is very unfortunate that Cruquius has not given us a minute account of all the variants of V; but those which he recorded were doubtless the most important, and a list of them will show the unique position this ms. holds in Horatian lore. The following are the chief passages where V differs from all

other mss. of authority, except in some cases from its descendant G:—

1. 1. 108, qui nemo.
1. 3. 60, versemur.
1. 3. 132, tonsor.
1. 4. 87, amet [1 Bland. ? V].
1. 6. 126, fugio campum lusumque trigonem.
1. 6. 68, nec mala.
2. 2. 56, ductum.
2. 3. 188, quaere (corrected).
2. 3. 255, cubital.
2. 3. 303, manibus.
ibid. portavit.
2. 5. 87, ut sic.
2. 7. 35, furisque.
2. 7. 72, visa.
2. 8. 88, albae.

Of these readings, some are manifest corruptions, as *portavit* and *ut sic;* the latter indeed is a bad alteration: of the remaining readings, I have adopted eight. I am disposed to regard this famous codex as an interpolated descendant of a better archetype than that from which other Horatian mss. are descended.

I have, I think, recorded the variants of V in every case in which Cruquius noted them. With regard to the other mss., I have adopted in my Critical Notes the following plan:—Where the preponderance of good mss. is for a reading I use the symbol M; where there is respectable authority not equal to M, I write M_2; where the testimony of mss. is, either from paucity or inferiority of mss. not worthy of being weighed against M or M_2, I write *m;* where the best mss. are equally or nearly equally balanced between two readings, I write M with each reading. I have adopted this method because, in a comparatively elementary work like the present, it would be of little use to a young student to burden him with a long list of symbols representing the names of mss., and I scarcely felt at liberty to draw so literally on the labours of Keller and Holder. On the other hand, I did not wish to leave the reader without some materials for forming a judgment as to the comparative probabilities of different readings deducible from external evidence. I have, therefore, taken upon myself the responsibility of grouping the mss. under the symbols aforesaid. In forming my estimate of the relative merits

of the several mss., I have, of course, been mainly guided by the opinions of others, more especially of Keller and Holder. The mss. to which I have attached most weight are as follows:—

Of Holder's first class,		*a*, γ, D, E.
,,	second ,,	B, C, g, and, in a less degree, σ.
,,	third ,,	φ, ψ (F), λ, l (λ′), d, δ, (δ′), s, z, ν, u, υ, (u′), L.

First Class.

a. Avenionensis (of Avignon), now Ambrosianus O 136: saec x. or end of ix.

γ, Parisinus (7975): saec xi.

D, Argentoratensis (of Strasburg): saec. x.

E, Emmerammensis, now Monacensis 14685: saec. xi.

Second Class.

B, Bernensis (363), perhaps the oldest of Horatian mss. This ms. was probably written by an Irish monk in the eighth or ninth century. Several Irish words are found in the

margin: see Orelli's Preface. In the Satires it is wanting after 1. 3. 134.

C, Part of Monacensis 14685, written in a different hand from E. Keller and Holder regard C as drawn from the same archetype as B. C is wanting up to 1. 4. 122, and from 1. 6. 40 to 2. 7. 118.

g (G in this ed.), Codex Gothanus, middle of fifteenth century. This late ms. derives an importance in the Satires from two considerations—first, that it represents the lost Blandinius Vetustissimus to a considerable extent; secondly, that owing to the immense gaps in B and C, it is often the only testimony we have of the second class of mss.—a class which I think Keller and Holder rank too low.

σ (S in this ed.), Codex Sangallensis (312) of the tenth century is ranked with these mss. of the second class by Keller in his Epilegomena. It is, however, rated much lower by Keller and Holder than by Orelli, and little or no account of its readings is taken by their Editio minor, 1878.

Third Class.

φ, Parisinus, 7974: saec. x.

ψ, Parisinus, 7971: saec x.

The supposed archetype of ϕ and ψ Keller and Holder call F.

l, Leidensis (Leyden, Lat. 28): saec. x.

λ, Parisinus, 7972: saec. x.

λ' = supposed archetype of l and λ.

δ, (Bentley's Graevianus) Harley ms. in British Museum, 2725: saec. ix.–x.

d, Harley ms. in British Museum, 2688: saec. ix.–x.

z, Leidensis Vossianus, 21: saec. xii.

δ' is called by Holder, in his larger ed., the common archetype of δ and d; in his ed. minor the archetype of δ and z.

δ d are wanting, except in the first two Satires; z is wanting from 2. 3. 23 to 2. 6. 91.

ν, Nienburgensis, now Dessaviensis: saec. x. (wanting 2. 6. 26–117).

u, Parisinus, 7973: saec. x. Wanting after 2. 2. 131.

v, Parisinus, 8213: saec. xii.

u', Supposed archetype of u, v.

L, or Lips. Lipsiensis: saec. x.

π, Parisinus, 10,310: saec. x.–xi. Wanting in Satires from 1. 2. 70.

π', Supposed archetype of L and π.

R, Romanus (Vaticanus reginae Christinae, 1703), saec. ix. or x., not collated in Keller

and Holder's larger edition, but treated with great respect in the Epilegomena and the Editio minor, occupies a position between their first and third class.

Of these mss., F, λ′, v are the only ones which contain the spurious verses prefixed to I. 10.

Keller and Holder's principle of grouping the mss. into three great divisions is, no doubt, based on a sound foundation, although a given ms. cannot often be assigned with certainty to any of the three classes: copyists often compared different mss. when transcribing, and their own copies were thus an eclectic edition of readings. Hence some mss. now appear to belong to one class, now to another. As a general rule, however, *a*, D, E; B, C, G, and V; F, λ′, v, show that they belong to quite different classes.

Keller and Holder consider their first class to have come from a good codex, and to be corrupt only owing to the unavoidable mistakes of scribes, and certain easily detected corrections of grammarians. The second class they hold to have come from a good codex, but one which, being illegible in places, was corrected by a learned man; the emendations

in this class being rather of a rhetorical or poetical character than grammatical. The third and worst class descends from a bad archetype, and has suffered much from conjectural emendation. The archetype to which all three classes point they assign to the first century A. D.

The chief scholiasts on Horace are Pomponius Porphyrion, Helenius Acron, and the commentator Cruquianus. Porphyrion is placed by Keller about 200–250 A. D. The scholia which pass under the name of Acron he places in the fifth century: although the genuine Acron seems, from Porphyrion's mention of him, to have written earlier than Porphyrion, Keller points to many circumstances in Acron's scholia, which seem to show that the writer was much later than Porphyrion's time. The commentator Cruquianus is a name given by Cruquius to a scholiast who wrote annotations on his Blandinian mss.; these are to a large extent a transcript, or paraphrase, of Acron and Porphyrion.* The value of these scholiasts is rather overrated: they frequently offer explanations of

* See Wickham's Horace, vol. i., p. xxi.–xxiii.

Horatian proper names, which are manifestly mere guesses, whether traditional guesses or not is difficult to say. They show us, however, that the text of Horace was not greatly different when they were written from what our mss. represent it. I do not know that in any passage in the Satires they have established a reading independently.

As Orelli's edition of Horace is generally accepted in this country as the standard edition, both for text and commentary, I have printed in capital letters at the foot of the text his readings when they differ from mine. As a general rule, I keep closer to the best mss. than Orelli does; but in a very few instances I have been constrained to admit alterations. I am aware that there are many who object to all emendations whatever of the text of Horace, and seem to hold that the laws of criticism should be suspended when we come to deal with this author. This is a view in which I do not concur. Horace must stand or fall with all other authors whose works have descended to us in manuscript, and emendations of his text must be judged from their intrinsic probability, and obedience to the established laws of criticism; they must

not be set aside by a demurrer that they are emendations. Indeed, as I have pointed out, we have often no choice; the mss. *must* frequently be emended, and have been emended; and most of those who object to emendation do so in ignorance of the fact that they are defending a confessedly emended text.

Thus I consider as unworthy of a critic the words of either Keller or Holder in their Preface: *Horatium esse poetam si cum ceteris compararaveris prope integrum posteritati proditum nec dignum esse qui commentis et conjecturis vexetur.* A strange Nemesis dogs those who condemn emendation, *i.e.* emendation by others. Thus Holder himself, in his larger edition, has introduced such impossible readings as *quo? ne* in 2. 1. 37; *dictu's* in 2. 8. 2. These have disappeared in the newer edition, in which, however, *Thraecibus* in 1. 2. 86 for *regibus; haut sane* for *humane* Ep. 2. 2. 70, startle the reader who remembers that Horace is not *dignus qui conjecturis vexetur!* The editors who could deliberately introduce into their text of Horace *ascias* where the mss. give *arcus*, Carm. 3. 26. 7, ought to have thought twice before they recorded their abhorrence of emendation.

But the few emendations I have adopted are not violent changes. Bentley's emendations in Horace, bold and clever as they were, often had this fatal fault, that they wandered much further from the mss. than the character of those mss. warranted. To accept *perdere* where the mss. give *ludere*, where they give *volpecula* to write *nitedula*, is to deal with the mss. of Horace as though they were as corrupt as the mss. of Plautus. It is otherwise with Bentley's *qui tam* for *quidam*, 1. 1. 95; his or Crato's *musto* for *mixto* (*misto*), 2. 4. 19; Peerlkamp's *qui modo* for *quomodo*, 1. 8. 15; Bothe's *cursum* for *quorsum*, 2. 3. 201 (no alteration it rightly considered); Peerlkamp's *lentius* for *laetius* (*lêtius* for *letius*), 2. 6. 70; Gryphius' *Mercuriali* for *Mercuriale*, 2. 3. 25. All these come within the limits of the change of a single letter. All these emendations I thoroughly believe in; and I cannot conceive anyone rejecting *cursum* in 2. 3. 201, or *qui tam* in 1. 1. 95, were it not for the blunting and dulling effect produced on the critical faculty by constant reiteration of *quorsum* and *quidam*. It is said that if a person tells a lie often he will begin to believe it; it is not to be wondered that a false reading becomes a true

one by familiarity. Let those who uphold *quorsum* of the mss. in 2. 3. 201 ask themselves do they uphold *quassa* of the mss. in 2. 5. 36. But that is trifling: what such objectors object to is, not alteration of mss.; it is alteration of their favourite edition, beyond which they do not care to go.

The only emendation I have introduced of my own is in the text of 1. 6. 6, where, by leaving out a single letter *s* from the reading of a good ms., I give *ignoto aut ut* for the real correction of the vulgate *ignotos ut.*

The only other emendation I have accepted is Bentley's transposition of *mota* and *divina* in 1. 9. 30.

Besides the above emendations which I have admitted, several have occurred to myself, which I have published in 'Hermathena' and in my critical notes; but many of these I have withdrawn. It is difficult to avoid hazarding emendations as one is criticising a text; and Bentley has, in his Preface, set critics an example of recantation of conjectures which, on second thoughts, appear rash and unnecessary. Munro's several editions of Lucretius show how a reading may, even to the greatest scholars, appear right, wrong,

again right, like old Jasper's selvagee in the Bab Ballads.

Although I have restricted myself within such narrow limits as regards emendation, it is not because I hold the text of Horace, as it has come down to us, is what Horace wrote. Far from it. For every instance where a crime is detected there are several undetected; and for every interpolation exposed in a classic text many will remain unexposed. Mavortius frankly tells us in his *subscriptio* to the Epodes, which appears in 1, λ, G of our mss., that he emended Horace to the best of his ability.* Many others probably tried their skill before Mavortius, who was consul, 527 A.D. The audacious attempt to palm off upon the world as Horace's the lines of a much later writer in the spurious verses prefixed to 1. 10 might easily have succeeded. They are preserved in mss. quite equal to the average of tenth century mss., and but for the fact that they are wanting in the better Horatian mss. we should even now be offering the insult to Horace's pedestrian muse of supposing she had inspired them.

* Legi et ut potui emendavi.

Some original scholar—a Bentley, a Peerlkamp, or a Markland—might have pointed to their blots, and said 'these are not Horace's blots'; but first-rate editors like Orelli would have laughed him to scorn, and would have carried the world of scholarship with them, as they would have had all mss. on their side. The fearless words of Markland,* greatly though they exaggerate the amount of interpolation, ought to occur to every critic who finds himself galled by shafts of sarcasm, safely launched by the cautious editor who sits entrenched behind fabricated mss.: *in Horatio post omnia quae in eum scripta vidi innumera sunt quae non intellego. Neque adeo miror: cum haec obscuritas a posteris invecta fuerit. In toto opere vix una est ode sermo vel epistola in quibus hoc non sentio dum lego. Horatius enim, Virgilius, Ciceronis nonnulla, Caesar, Livii quaedam in scholis praelegebantur pueris et in singulis fere Monasteriis lectitabantur; inde tot spurii et inepti versus in Horatii et Juvenalis hexametris tot explicationes et immutationes elegantiarum linguae La-*

* Quoted by Peerlkamp, Pref. Hor., vol. i., from Markland's Appendix to his Edition of the Supplices of Euripides.

tinae in contextu Caesaris et Livii ut si isti auctores reviviscerent sua scripta non noscerent.

That is the deliberate judgment of one of the greatest of scholars, endorsed by another great critic. No doubt Peerlkamp errs on the destructive side. It is very dangerous to cultivate the habit of suspecting interpolation: one is so apt to mistake subjective feeling for objective reason in such cases. But sometimes, in spite of oneself, the conviction is forced on one, that what he is reading is a forgery. I have not marked as doubtful any line or word in the Satires, save *sceleris*, 2. 3. 208; but when writing my critical notes I felt doubts arise as to the soundness of 1. 10. 92; 2. 2. 89–93; 2. 3. 2—doubts which I have not been able to satisfy.

The Editions of the Satires of Horace I have made use of are the following:—

Cruquius, J., Antwerp, ... 1578
Bentley, R., Amsterdam, ... 1713
Baxter, W., ... 1725
Döring, G., ... 1838
Heindorf, L. F. (ed. E. F. Wüstemann), . . 1843
M'Caul, J., 1833 (ed. Wheeler), ... 1846
Orelli, J. C. (ed. G. Baiter), ... 1852

Macleane, A. J., ... 1853
Kirchner, C., continued by W. S. Teuffel, . 1854–1857
Döderlein, L., ... 1860
Peerlkamp, P. H., ... 1863
Keller, O. and Holder A., ... 1864–1870
Do. (ed. minor), . . . 1878
Ritter, F., ... 1867
Yonge, J. E., ... 1867
Lehrs, K., ... 1869
Munro, H. A. J., ... 1869
Meineke, A. (2nd ed.), ... 1874
Dillenburger, Guil. (7th ed.), ... 1881
Fritzsche, T. H. 1876
Schütz, H., ... 1881
Krüger, G. T. A. (10th ed.), ... 1882
Beare, J. I. (Select Satires), ... 1882

I have also made use of

Keller, O., Epilegomena zu Horaz, ... 1879
Barta, F., Sprachliche Studien zu den Satiren, . 1879
Tyrrell, R. Y., Horace and Lucilius ('Hermathena,' vol. ii.), ... 1876
Zawadzki, V., Quatenus in Satiris Horatius videatur imitatus esse Lucilium, ... 1880
Maguire, T., On some legal points in Horace, etc. ('Hermathena,' vol. iii.), ... 1877
The references to Lucilius are, except when another ed. is specified, to Lachmann's ed. by Vahlen, . 1876

The editions of Lambinus, Torrentius, Fea, and others, I have only availed myself of at second hand. It is a great loss to me that Mr. Wickham's second volume containing the Satires and Epistles has not yet

appeared. From his excellent taste and scholarship I have no doubt I should have profited greatly.

My thanks are especially due to Mr. L. C. Purser, Fellow of Trinity College, for reading my proofs, and giving me much valuable assistance; to Professor A. S. Wilkins for allowing me the privilege of exchanging my sheets with those of his Edition of the Epistles now passing through the press; to him and to Professor Mahaffy for some kind suggestions; and to the Rev. Canon A. G. Ryder for some ms. notes on Horace.

TRINITY COLLEGE, DUBLIN,
May 30th, 1883.

PREFACE

TO

THE SECOND EDITION.

THE first edition of this work having been stereotyped, the Editor is not able to make as many changes in the second as he would otherwise have been inclined to introduce; and beyond the correction of misprints, the reader will find little difference between the two editions in the body of the work; the principal changes being in the notes on 1. 6. 117; 1. 10. 78; 2. 3. 1; 2. 8. 2, and 2. 8. 6. Certain inconsistencies respecting points, on which a later and better judgment had led the Editor in his preface or later notes to alter views which he had before expressed, still require the indulgence of the reader; and several conjectures, which the Editor would now gladly withdraw, will still be met with in the critical notes. These are to be found at 1. 1. 100; 1. 3. 25; 1. 9. 16; 1. 9. 50.

On the other hand, the Editor's confidence in the restoration of 1. 6. 6 has been confirmed by the judgment of very eminent scholars; and he has no reason to repent of or withdraw the suggestions which he has put forward as to the reading of any other passages beside those just indicated.

An appendix has been added, containing some new illustrations; and a table of the chief dates in Horatian chronology, which, it is hoped, may be useful to the young student, has been appended. This, however, would seem to be the proper place to defend the views put forward in the preface respecting the literary position of Horace. An able and courteous critic* demurs to the statement that Horace was not in a favourable position for writing satire, and remarks that the period during which Horace wrote was not unfavourable to the free expression of thought. But I did not even hint that it was. My remarks would apply to any period of history. What I said was, that a man of servile origin, who belonged to a defeated rebel cause, but whose ambition was to climb into high society, was

* Prof. H. Nettleship, in *The Academy*, November 3, 1883.

about the last person whom one would have expected to choose satire as his subject. There was no reason why Pollio, for instance, or Virgil, or Varius, should not, if he had chosen, have followed in the footsteps of the wealthy knight Lucilius; but there was every reason why Horace should have feared to attempt to do so.

The same learned critic, with reference to my statement on p. xiii., that there is no political satire in Horace, appeals to the fourth epode as being 'as much a political lampoon as any poem of Catullus'. It is true that the language of that invective* is as savage as anything that Archilochus, or Hipponax, or Lucilius, or Catullus, ever wrote. There is, however, one all-important difference between the poem in question and the lampoons of these satirists. Horace does not mention the name of the man whom he is attacking. The poem is a gun fired in the dark; it is full of sound and fury, but injures no one. It is not certain who, if anyone, was aimed at. It may have been Menas—critics differ; but when Catullus attacked

* Lupis et agnis quanta sortito obtigit Tecum mihi discordia est, etc.

Cæsar and Mamurra, he did not leave the names of his enemies to be inferred by conjecture.

Again, the same critic is unconvinced by the arguments I have put forward to show that a large number of the proper names mentioned by Horace were not the real names of real characters, but were some significant names whose derivation suggested a character —some pseudonyms closely resembling the name of a really existing individual. I am obliged to my critic for his strictures, for I would so far modify the views which I had previously expressed, as to the first class of these names, as to admit that it is possible that Horace in no case actually invented a name, but used significant names already existing. In Greek and English, in such cases, it is rather the custom to invent new names: as Meridarpax, Comarchides, Ergasion, O'Trigger, Smorltork, Verisopht; but the Latin custom was rather to adopt some actually existing name, for there were always plenty at hand. A very remarkable instance of the use of significant names is furnished by Varro's *Res Rusticae*, published in 37 B.C., just at the time Horace was writing the Satires. In that work Stolo

is made to discourse on trees, and *stolo* means a shoot which grows from the roots of a tree. To Scrofa (sow) is assigned the discussion concerning pigs. Vaccius (*vacca*) treats of cattle. Who, after this, will deny that Horace uses the name Porcius in 2. 8, with reference to *porcus*? Varro makes Merula (blackbird) treat of aviaries. But the climax is reached when the description of bees (*apes*) is assigned to Appius. This Appius was an augur (bird-seer): around him are discovered sitting Cornelius Merula, Minucius Pica, Fircellius Pavo, Petronius Passer. While Merula is discoursing on birds, enter Pantuleius Parra (noisy jay!) with a piece of news. There are other characters in the book with equally speaking names, and it seems to me that it would be as unfair to suppose that the list of names given in my preface, p. xvi, is the result of coincidence, as it would be to allow a similar hypothesis with respect to these Varronian proper names.

As to the second class of names, pseudonyms, I have little to add. It has occurred to me, that it is not unlikely that under the name of the unjust juryman *Turius* (2. 1. 49) Horace refers to that Curius who is mentioned

by Cicero as one of the infamous judices appointed by Antony. He was a notorious gambler: and Cicero says of him, Phil. 5. 5. 14: *puto ne Curium quidem esse crudelem qui cotidie periculum fortunae faciat.* This looks as if Curius had a character for cruelty, which might make him dreaded as a *judex;* but Cicero ironically asserts that there is no reason to fear severity in such a man. Dickens both disguised and satirized Mr. Laing as Mr. Fang: why should not Horace assail Curius as Turius?

TRINITY COLLEGE, DUBLIN,
January 16, 1885.

PREFACE

TO

THE THIRD EDITION.

I HAVE altered a few notes, and added some additional ones at the end of the volume, but am still unable to make any large changes in the body of this work.

Since the publication of the second edition I have read with pleasure Professor H. Nettleship's Essays in Latin Literature, and am glad to find myself in complete agreement with him as to the value of the Blandinian mss.

My grateful thanks are due to Mr. T. E. Page and Mr. W. T. Lendrum for several valuable suggestions; to the latter especially

for calling my attention to the notes on 1. 6. 14 and 2. 4. 58; which notes should be read by the student in connexion with the additional remarks at the end of this volume.

TRINITY COLLEGE, DUBLIN,
April 16, 1888.

C. SVETONII TRANQVILLI

VITA Q. HORATII FLACCI.

Q. Horatius Flaccus Venusinus, patre, ut ipse tradit, libertino et auctionum coactore, ut vero creditum est, salsamentario, bello Philippensi excitus a Marco Bruto imperatore tribunus militum meruit; victisque partibus, venia impetrata scriptum quaestorium conparavit. ac primo Maecenati, mox Augusto insinuatus non mediocrem in amborum amicitia locum tenuit. Maecenas quantopere eum dilexerit, satis testatur illo epigrammate:

> Ni te visceribus meis, Horati,
> Plus jam diligo, tu tuum sodalem
> Ninnio videas strigosiorem.

Sed multo magis extremis judiciis tali ad Augustum elogio: 'Horati Flacci, ut mei, memor esto.' Augustus epistularum quoque officium obtulit, ut hoc ad Maecenatem scripto significat 'ante ipse sufficiebam scribendis epistulis amicorum: nunc occupatissimus et infirmus Horatium nostrum a te cupio abducere. Veniet ergo ab ista parasitica mensa ad hanc regiam, et nos in epistulis scribendis adjuvabit.'

Ac ne recusanti quidem aut succensuit quicquam aut amicitiam suam ingerere desiit. Exstant epistulae, e quibus argumenti gratia pauca subjeci: 'sume tibi aliquid juris apud me, tamquam si convictor mihi fueris; recte enim et non temere feceris, quoniam id usus mihi tecum esse volui, si per valetudinem tuam fieri possit.' Et rursus: 'tui qualem habeam memoriam, poteris ex Septimio quoque nostro audire; nam incidit ut illo coram fieret a me tui mentio. Neque enim si tu superbus amicitiam nostram sprevisti, ideo nos quoque *ἀνθυπερηφανοῦμεν*.' Praeterea saepe inter alios jocos * homuncionem lepidissimum adpellat, unaque et altera liberalitate locupletavit. Scripta quidem ejus usque adeo probavit mansuraque perpetuo opinatus est, ut non modo saeculare carmen conponendum injunxerit, sed et Vindelicam victoriam Tiberii Drusique privignorum suorum, eumque coegerit propter hoc tribus carminum libris ex longo intervallo quartum addere: post sermones vero quosdam lectos nullam sui mentionem habitam ita sit questus 'irasci me tibi scito, quod non in plerisque ejusmodi scriptis mecum potissimum loquaris. An vereris, ne apud posteros infame tibi sit, quod videaris familiaris nobis esse?' Expressitque eclogam ad se cuius initium est:

> Cum tot sustineas et tanta negotia solus,
> Res Italas armis tuteris, moribus ornes,
> Legibus emendes: in publica commoda peccem,
> Si longo sermone morer tua tempora, Caesar.

Horatius habitu corporis fuit brevis atque obesus; qualis et a semet ipso in satiris describitur et ab Augusto hac epistula 'pertulit ad me Onysius libellum tuum quem ego, ut excusantem, quantuluscumque est, boni consulo. Vereri autem mihi videris, ne majores libelli tui sint, quam ipse es. Sed si tibi statura dest, corpusculum non dest, itaque licebit in sextariolo scribas: quo circuitus voluminis tui sit ὀγκωδέστατος, sicut est ventriculi tui.' Vixit plurimum in secessu ruris sui Sabini aut Tiburtini: domusque ejus ostenditur circa Tiburni luculum. Venerunt in manus meas et elegi sub titulo ejus, et epistula prosa oratione, quasi commendantis se Maecenati: sed utraque falsa puto. Nam elegi volgares, epistula etiam obscura: quo vitio minime tenebatur. Natus est sexto Idus Decembres, Lucio Cotta et Lucio Torquato consulibus. Decessit quinto Kal. Decemb. Gaio Marcio Censorino et Gaio Asinio Gallo consulibus, septimo et quinquagesimo anno, herede Augusto palam nuncupato, cum urgente vi valetudinis non sufficeret ad obsignandas testamenti tabulas. Humatus est extremis Esquiliis juxta Maecenatis tumulum.

ABBREVIATIONS.

M = the testimony of most and best mss.

M_2 = the testimony of good mss., but not equal to M.

When two readings are equally supported, M is placed after each.

m = the testimony of mss. which, owing to their paucity or inferiority, is not worthy of being weighed against M or M_2.

V = Codex Blandinius Vetustissimus. For the symbols representing other mss., see Preface.

1 Bland. does not mean the Vetustissimus, but some one of the Blandinian mss., which one, Cruquius has not told us.

1 M is one good ms.; 1 m is one bad one.

H = Holder's larger edition.

H ed.-min. = Holder's smaller edition.

K = Keller's Epilegomena.

Cruq. = Cruquius.

Bent. = Bentley.

O. *or* Or. = Orelli.

Pph. = the lemmata of Porphyrion.

Porph. = the interpretations of Porphyrion.

Ac. = the lemmata of Acron.

Acr. = the interpretations of Acron.

Comm. Cruq. *or* Schol. Cruq. = Cruquius' Commentator.

Dill. = Dillenburger.

Sch. = Schütz.

L. & S. = Lewis and Short's Latin Lexicon.

Con. = Conington's Metrical Translation.

Fritz. = Fritzsche.

Mein. = Meineke.

Peerlk. = Peerlkamp.

Krüg. = Krüger.

Lamb. = Lambinus.

Heind. = Heindorf.

Q. HORATI FLACCI

SERMONVM

LIBER PRIMVS

I.

Qvi fit, Maecenas, ut nemo, quam sibi sortem
seu ratio dederit seu fors objecerit, illa
contentus vivat, laudet diversa sequentis ?
'o fortunati mercatores!' gravis annis
miles ait multo jam fractus membra labore.
contra mercator, navem jactantibus Austris :
'militia est potior. quid enim ? concurritur : horae
momento cita mors venit aut victoria laeta.'

SERM. I.—1. The title *Sermones* is handed down by M, by the ancient grammarians, and the scholiasts. No ms. gives the title *Satirae*, which is, however, preferred by many edd. : see Pref. V had the heading *incipit Eclogarum liber primus*, and in it and the other Blandinian mss. the separate satires were headed *Ecloga* 1, 2, 3, &c. 2. *fors* M, *sors* Bm. 4. *annis* M, *armis* conj. Bouhier. 6. *nauem* M, the better form, *nauim* BM_2. 8. *Momento cita* M, *Momento aut cita* m, Bent.

agricolam laudat juris legumque peritus,
sub galli cantum consultor ubi ostia pulsat.
ille datis vadibus qui rure extractus in urbem est,
solos felices viventis clamat in urbe.
cetera de genere hoc, adeo sunt multa, loquacem
delassare valent Fabium. ne te morer, audi,
quo rem deducam. si quis Deus, 'en ego' dicat,
'jam faciam quod voltis: eris tu, qui modo miles,
mercator; tu, consultus modo, rusticus: hinc vos,
vos hinc mutatis discedite partibus. heia!
quid statis?' nolint. atqui licet esse beatis.
quid causae est, merito quin illis Iuppiter ambas
iratus buccas inflet neque se fore posthac
tam facilem dicat, votis ut praebeat aurem?
praeterea,—ne sic, ut qui jocularia, ridens
percurram: (quamquam ridentem dicere verum
quid vetat? ut pueris olim dant crustula blandi
doctores, elementa velint ut discere prima:
sed tamen amoto quaeramus seria ludo):
ille gravem duro terram qui vertit aratro,
perfidus hic caupo, miles, nautaeque, per omne

10. *cantum* M, *cantu* m. 12. *cantat* B. 18. *eia* MO, *heia* M_2H. 19. *nolint* M, *nolent* Bm. 19. *beatis* M, Ac.'s lemma, *beatos* m. 23. *Praetereo* m. *ne* M, *nec* M_2. From *ne* unto *percurram* is a parenthesis, which another parenthesis, *quamquam–ludo*, 24–27, immediately follows. 24. *Percurrant* B. *discere* Rm. 27. *amoto* M, *amisso* Bm. 29. *caupo* M, *campo* m. *cautor* Porson and Schrader, the latter also giving *Providus*. Many other improbable conjectures have been made.

audaces mare qui currunt, hac mente laborem
sese ferre, senes ut in otia tuta recedant,
aiunt, cum sibi sint congesta cibaria: sicut
parvola, nam exemplo est, magni formica laboris
ore trahit quodcumque potest atque addit acervo,
quem struit, haud ignara ac non incauta futuri.
quae, simul inversum contristat Aquarius annum,
non usquam prorepit et illis utitur ante
quaesitis sapiens, cum te neque fervidus aestus
demoveat lucro, neque hiems, ignis, mare, ferrum,
nil obstet tibi, dum ne sit te ditior alter.
quid juvat immensum te argenti pondus et auri
furtim defossa timidum deponere terra?
'quod si comminuas, vilem redigatur ad assem.'
at, ni id fit, quid habet pulchri constructus
acervus?
milia frumenti tua triverit area centum,
non tuus hoc capiet venter plus ac meus: ut si
reticulum panis venalis inter onusto
forte vehas umero, nihilo plus accipias quam
qui nil portarit. vel dic, quid referat intra

33. *Paruola* M, *Paruula* M. 34. *quaecumque* m. 35. *haud* M, *haut* BM_2; *ac* M, *aut* m, *et* m, *at* Ac. 38. *patiens* or *paciens* M, Acr. H: *sapiens* VM_2, all codd. Cruq., Bent., O. Bent. has, in my opinion, clearly shown *sapiens* to be the true reading. See Comm. 39. *Demoueat* M including BR. *Dimoueat* M. 43. *Quod si* M, *Quodsi* M_2. 44. *aceruus* M, *aceruo* B (*aceruos* H). 46. *ac* M, Bersmann, Bent., *quam* M. 48. *umero* Bm, *humero* M. 49. *conferat* m, an emendation by a scribe, who either did not know

naturae finis viventi jugera centum an
mille aret? 'at suave est ex magno tollere acervo.'
dum ex parvo nobis tantundem haurire relinquas,
cur tua plus laudes cumeris granaria nostris?
ut tibi si sit opus liquidi non amplius urna,
vel cyatho, et dicas, 'magno de flumine mallem
quam ex hoc fonticulo tantundem sumere.' eo fit,
plenior ut si quos delectet copia justo,
cum ripa simul avolsos ferat Aufidus acer.
at qui tantuli eget, quanto est opus, is neque limo
turbatam haurit aquam neque vitam amittit in undis.
at bona pars hominum decepta cupidine falso,
'nil satis est,' inquit; 'quia tanti, quantum habeas sis.'
quid facias illi? jubeas miserum esse, libenter

the meaning of *referat*, or the quantity of its first syllable. 50. *natura* B; *uiuenti* M, *uiuent* B, *uiuitis* Acr., *uiuentis* Chabot; but the genitive with *refert* is not a good classical construction. 51. *suaue est* M, *sua ūt* B, which H takes to point to *suauest*. 55. *et* given by M is wanted, though Torrentius thought the sense would be improved by its omission. *mallem* M rightly, *malim* M_2 Bent., *malle* Bm. 57. *delectet* M, *delectat* M_2. 59. *tantuli* M, *tantulo* M_2, *tanto* G, *tanto leget* B. *q̄nto. stopus* B, *quantost opus* H, *quanto est opus* M. 60. *neque* M, *nec* M_2. 61. *Vt* M, *At* Sm. H read *Vt*, but has returned to *At*. O does not even mention *Vt*, though it has much better authority than *At*, which is only given second-hand in the best mss. *At* is, however, undoubtedly right. 63. *miserum* M, *miseram* Bent., after Marcilius, very weakly. Bent. punctuates after *libenter*, with old edd.

quatenus id facit; ut quidam memoratur Athenis,
sordidus ac dives, populi contemnere voces
sic solitus: 'populus me sibilat; at mihi plaudo
ipse domi, simul ac nummos contemplor in arca.'
Tantalus a labris sitiens fugientia captat
flumina: quid rides? mutato nomine de te
fabula narratur: congestis undique saccis
indormis inhians et tamquam parcere sacris
cogeris aut pictis tamquam gaudere tabellis.
nescis quo valeat nummus? quem praebeat usum?
panis ematur, holus, vini sextarius, adde
quis humana sibi doleat natura negatis.
an vigilare metu exanimem, noctesque diesque
formidare malos fures, incendia, servos,
ne te compilent fugientes, hoc juvat? horum
semper ego optarim pauperrimus esse bonorum.
'at si condoluit temptatum frigore corpus,
aut alius casus lecto te adfixit, habes qui
adsideat, fomenta paret, medicum roget, ut te

66. *me sibilat* M; but can *sibilat* take an accusative? Perhaps SI *sibilat* should be read. See Comm. 72. *aut* M, *ac* m, *et* m. 73. *quo* M, *quid* m. 74. *olus* B, *holus* M, the better form. 79. *optarem* M, H, *optarim* RM_2, O, H ed. min., rightly. *malorum* B, the writer of which did not see the irony. 80. *At* M, *Ac* m. 81. *adfixit* m, rightly; *adflixit* M, H. Bent. in favour of *adfixit*, quoted Sen. Ep. 67. 2: *senectus me lectulo adfixit*. The classical sense of *adfligo*, 'to dash down,' is too strong, and *adflixit* may have been given by the copyists owing to their having the idea of *affliction* before their minds.

suscitet ac gnatis reddat carisque propinquis.'
non uxor salvum te volt, non filius; omnes
vicini oderunt, noti, pueri atque puellae.
miraris, cum tu argento post omnia ponas,
si nemo praestet quem non merearis amorem?
at si cognatos, nullo natura labore
quos tibi dat, retinere velis servareque amicos,
infelix operam perdas, ut si quis asellum
in campo doceat parentem currere frenis.
denique sit finis quaerendi, cumque habeas plus,
pauperiem metuas minus, et finire laborem
incipias, parto quod avebas, ne facias quod
Vmmidius, qui *t*am, non longa est fabula, dives,
ut metiretur nummos, ita sordidus, ut se
non umquam servo melius vestiret, adusque
supremum tempus, ne se penuria victus
opprimeret, metuebat: at hunc liberta securi

I. 95. QVIDAM.

83. *reddat natis* or *gnatis* M, *gnatis reddat* G, Bent., *notis reddat* S. 88. *An si* BR, many other mss., Bent. H, making the sentence interrogative. *At si* SG M_2, and O. *An sic* or *Vt sic* Reisig. Other conjectures are *Et si* Marcilius, *Aut si* Stephens, *Non si* Markland, *At qui* Baxter. I believe either *An sic* or *At si* to be right. 91. *campo* M, *campum* M_2. 92. *cumque* M, *quoque* Muretus, a conjecture which O calls 'mira,' but which, rightly interpreted, suits the passage very well, and palaeographically is very near *cumque* (*quomque*, *quõque*). 94. *auebas* M, *habebas* M_2, *hauebas* m. 95. M are divided between *Vmmidius* and *Vmidius* and so are inscriptions; *quidam* M, *qui tam* Bent.,

divisit medium, fortissima Tyndaridarum.
'quid mi igitur suades? ut vivam Maenius? aut sic
ut Nomentanus?' pergis pugnantia secum
frontibus adversis componere: non ego avarum
cum veto te fieri, vappam jubeo ac nebulonem.
est inter Tanain quiddam socerumque Viselli.
est modus in rebus, sunt certi denique fines,
quos ultra citraque nequit consistere rectum.
illuc, unde abii, redeo, qui nemo ut avarus

I. 108. QVI om.

an emendation which makes the construction smooth. 100. *tyndaridū* B, *tyndaridarum* M, and so Quint. 9. 4. 65. If the variant in B may be thought to justify a conjecture, I would put on record *Tyndaridum harum*, 'of the Tyndarids of our time': see note on 3. 30; but see Comm. 101. *mi* M, *mihi* M. *Quidne* m, Reisig. *neuius* or *naeuius* M, *menius* m. Certainly *Naeuius* (H) has the best support, and the late edd. generally follow M; but the difference between the names is very slight, and as the name of a prodigal is demanded, and as Maenius was a prodigal, and we do not know of Naevius having been one, I here follow Bent., O, in keeping Maenius: so does Dill. *aut* M, *an* M_2, an important difference. 104. *ac* M, *aut* m. 105. *tanain* M, *tanaim* m; *viselli* M, *beselli* M_2. *Visellius* is found in inscriptions. 108. *qui nemo ut* V, quite rightly. *nemon ut* BRM, Bent., an absurd exclamation; *ne non ut* M_2, *nemo ut* m, H. ed. min. O, Dill., Schutz., an improbable hiatus. The great divergence of V from the other mss. here, and in 1. 6. 126 and other passages, must lead us to conclude either an early double recension or late interpolation in either V or the rest of M. I believe the former alternative to be the most likely. These pas-

se probet ac potius laudet diversa sequentis,
quodque aliena capella gerat distentius uber,
tabescat, neque se majori pauperiorum
turbae comparet, hunc atque hunc superare laboret.
sic festinanti semper locupletior obstat,
ut, cum carceribus missos rapit ungula currus,
instat equis auriga suos vincentibus, illum
praeteritum temnens extremos inter euntem.
inde fit, ut raro, qui se vixisse beatum
dicat et exacto contentus tempore vita
cedat uti conviva satur, reperire queamus.
jam satis est: ne me Crispini scrinia lippi
compilasse putes, verbum non amplius addam.

sages must be taken together. If we follow V in 1. 6. 126, we cannot refuse to weigh its authority most deferentially here. The good faith of Cruquius is not to be questioned: see the argument deducible from the *manner* of his citing V in 1. 6. 126. As I have followed V there, I follow it here too, where its reading gives the only good sense: see Comm. It is to be observed that Haupt, Meineke, Munro, Linker, Müller, Lehrs, though reading *qui*, give quite a different sense by placing a comma at *nemo*. *quia nemo*, Fritz. 109. *ac* M, *at* V. 113. This verse is expunged by Peerlkamp, who reads *sic* for *Vt* in 114. 113 is obelized in one m, omitted in another; *obstat* M, *optet* B, *obstet* B var. 115. *suos* M, Pph., *suis* M, Acr. 116. *inter*] *praeter* B. 118. *uita* M, *uitae* M_2, *uitā* B. 119. *queamus*] *beatus* B. 120. *lippi* M, *lippum* Bent., unreasonably.

II.

AMBVBAIARVM collegia, pharmacopolae,
mendici, mimae, balatrones, hoc genus omne
maestum ac sollicitum est cantoris morte Tigelli:
quippe benignus erat. contra hic, ne prodigus esse
dicatur metuens, inopi dare nolit amico,
frigus quo duramque famem propellere possit.
hunc si perconteris, avi cur atque parentis
praeclaram ingrata stringat malus ingluvie rem,
omnia conductis coemens obsonia nummis:
sordidus atque animi quod parvi nolit haberi,
respondet; laudatur ab his, culpatur ab illis.
Fufidius vappae famam timet ac nebulonis,
dives agris, dives positis in fenore nummis:
quinas hic capiti mercedes execat atque,
quanto perditior quisque est, tanto acrius urget;
nomina sectatur modo sumpta veste virili
sub patribus duris tironum. 'maxime,' quis non,
'Iuppiter!' exclamat, simul atque audivit? 'at in se
pro quaestu sumptum facit hic.' vix credere possis

II.—2. *mimi* m. *balatrones* M, *balathrones* M_2 Pph., *baratrones* m. A gloss in one ms. (H's1) has *gulosi quasi baratrones*, as if connecting it with *barathrum*. 3. *tigelli* M, *tigilli* M_2. 6. *propellere* M, *depellere* M_2 Bent. 7. *percuncteris* Bm, *perconteris* M. 8. *mulus*] *uen*^{3} B. 12. *Fufidius* M, *Fusidius* M_2, *Futidius* BG. *Fufidius* is found in inscriptions. 13. Recurs A. P. 421; hence ejected here by Sanadon, H. 18. *exclamat* M, *exclamet* Sm; *in se* M, *ipse* m. 19. *hic* M, *hoc* M_2.

quam sibi non sit amicus, ita ut pater ille, Terenti
fabula quem miserum gnato vixisse fugato
inducit, non se pejus cruciaverit atque hic.
si quis nunc quaerat, 'quo res haec pertinet?' illuc:
dum vitant stulti vitia, in contraria currunt.

III.

Omnibvs hoc vitium est cantoribus, inter amicos
ut numquam inducant animum cantare rogati,
injussi nunquam desistant. Sardus habebat
ille Tigellius hoc. Caesar, qui cogere posset,
si peteret per amicitiam patris atque suam, non
quidquam proficeret; si collibuisset, ab ovo
usque ad mala citaret, 'io Bacche!' modo summa

III.—7. *Bacche* (Bent., O, Dill., Schutz) and *Bacchae* (H, Ritter, Munro, Müller, Kruger, Fritz., &c.) have about equal ms. authority. It is hard to decide between the two readings. The only other instance I know of a short vowel-ending being lengthened by *caesura*, save the duplicate *que*, is Virg. Aen. 3. 464: 'Dona dehinc auro gravia sectoque elephanto.' Another reason for *Bacchē* here perhaps is the musical sostenuto. *citaret* M, which Bent. denies to be Latin for 'to chant'; *citare* means, he says, only 'to summon,' as *citare senatum*, *reum*, &c., and he suggested *iteraret* (which some very poor mss. have) written originally *it'aret*, then *iteraret;* O, however, quotes against him *paeanem citare* from Cic. de Orat. 1. 59; O also cites Plaut. Pseud. 1. 1. 31, '*tu hinc ex cera cita*'; but he is mistaken in supposing *cita* there to mean *recita*, *lege*. It means 'summon,' *animum* being understood; *citaret*, therefore, rests on the support of the pas-

voce, modo hac, resonat quae chordis quattuor ima.
nil aequale homini fuit illi; saepe velut qui
currebat fugiens hostem, persaepe velut qui
Iunonis sacra ferret: habebat saepe ducentos,
saepe decem servos; modo reges atque tetrarchas,
omnia magna, loquens; modo 'sit mihi mensa tripes et
concha salis puri et toga, quae defendere frigus
quamvis crassa queat.' deciens centena dedisses
huic parco paucis contento, quinque diebus
nil erat in loculis. noctes vigilabat ad ipsum
mane, diem totum stertebat; nil fuit umquam
sic impar sibi. nunc aliquis dicat mihi, 'quid tu?
nullane habes vitia?' immo alia et fortasse minora.
Maenius absentem Novium cum carperet, 'heus tu,'
quidam ait, 'ignoras te? an ut ignotum dare nobis
verba putas?' 'egomet mi ignosco,' Maenius inquit.
stultus et improbus hic amor est dignusque notari.

sage in Cicero only, and on the parallel use of *cieo*. In Liv. 45. 38 occurs, 'triumphum nomine cient,' which means, they raise the cry '*Io triumphe*.' So, putting these three passages together, it is certain that *citaret*, probable that *Bacche*, is sound; for *io Triumphe*, *io Paean*, *io Bacche* are parallel: they are personal appeals. I would, I think, rather admit *et* with Fabricius before *modo* than *Bacchae;* Hirschfelder conj. *Baccheu*. 8. *resonat* M, *resonet* M_2; perhaps for *quae*, QVA E should be read. 11. *habebat* M, *alebat* Bent., from one m, which had *halebat*. Seneca, Ep. 120. 20, quotes the passage with *habebat*. 14. *et* om. m, Seneca. 15. *deciens* B, *decies* M. 20. *et* M, *haud* m, *aut* m. 21. *Maeuius* m.

cum tua pervideas oculis mala lippus inunctis,
cur in amicorum vitiis tam cernis acutum,
quam aut aquila aut serpens Epidaurius ? at tibi contra
evenit, inquirant vitia ut tua rursus et illi.
iracundior est paullo, minus aptus acutis
naribus horum hominum ; rideri possit, eo quod
rusticius tonso toga defluit et male laxus
in pede calceus haeret : at est bonus, ut melior vir
non alius quisquam, at tibi amicus, at ingenium ingens
inculto latet hoc sub corpore. denique te ipsum
concute, num qua tibi vitiorum inseverit olim
natura aut etiam consuetudo mala ; namque
neglectis urenda filix innascitur agris.
illuc praevertamur, amatorem quod amicae
turpia decipiunt caecum vitia, aut etiam ipsa haec
delectant, veluti Balbinum polypus Hagnae.
vellem in amicitia sic erraremus et isti
errori nomen virtus posuisset honestum.

25. *peruideas* M, *praeuideas* m, Bent., who also conj. *tu uideas ; praetereas* Mervilius. Perhaps VIX *uideas*. 25. *mala* M, *male* m, Bent. 26. *acutum* M, *acute* m. 27. A scholiast on Lucan. 6. 672 quotes this line thus : *ut linx uel serpens*, cet. ; *ac* M, *at* Sm. 29. *aptus* M, *actus* M_2 ; *aduncis* a 'dubia suspicio' of Bent. 34. *corpore* M, *pectore* M_2. 35. *inseuerit* M, Ac. Porph., *insueuerit* m, *insederit* M_2 lemma of Porph. 38. *amicae* M, *amici* M_2. 40. *agnae* M, *hagnae* M (B), *igne* G. *Hagna* is found in Inscriptions. 42. *nomen uirtus* M, *uirtus nomen* m ;

at pater ut gnati, sic nos debemus amici,
si quod sit vitium, non fastidire: strabonem
appellat paetum pater, et pullum, male parvus
si cui filius est, ut abortivus fuit olim
Sisyphus; hunc varum distortis cruribus; illum
balbutit scaurum, pravis fultum male talis.
parcius hic vivit: frugi dicatur. ineptus
et jactantior hic paullo est: concinnus amicis
postulat ut videatur. at est truculentior atque
plus aequo liber: simplex fortisque habeatur;
caldior est: acris inter numeretur. opinor,
haec res et jungit, junctos et servat amicos.
at nos virtutes ipsas invertimus atque
sincerum cupimus vas incrustare. probus quis
nobiscum vivit: multum demissus homo; illi
tardo cognomen pingui damus. hic fugit omnes
insidias nullique malo latus obdit apertum,

uita imposuisset, Peerlk. 43. *Ac* M, H; *At* M_2, O; *Vt* m; *amicis* B, which we might retain if we also gave *gnatis*, the *s* of which might have been lost before *sic*. 45. *paruos* B, H. 47. *Hillum* Rutgers, misled by a mere coincidence, Cic. Fam. 2. 10: 'de Hillo (balbus enim sum) quod non putaram.' 48. *Scaulum* Dacier. 53. *acris* M, *acres* M_2. 56. *fugimus* B. *incurtare* M (incl. B), Porph., *incrustare* M. 57. *multum est* m, hence H conj. *multum et; illi* M, *ille* Vm. 58. So M; Bent. from his own conj. reads *ille: Tardo ac cognomen pingui;* Keck. *ille: Tardo cognomen, pingui damus.* I propose: *Tardo cognomen pinguiQVE damus: fugit omnes*, inserting *que* and leaving out *hic: que* may have easily fallen out after *gui*, and *hic* may have been inserted to complete the line.

cum genus hoc inter vitae versetur, ubi acris
invidia atque vigent ubi crimina: pro bene sano
ac non incauto fictum astutumque vocamus.
simplicior quis et est, qualem me saepe libenter
obtulerim tibi, Maecenas, ut forte legentem
aut tacitum impellat quovis sermone molestus:
'communi sensu plane caret,' inquimus. eheu,
quam temere in nosmet legem sancimus iniquam!
nam vitiis nemo sine nascitur; optimus ille est,
qui minimis urgetur. amicus dulcis, ut aequum est,
cum mea compenset vitiis bona, pluribus hisce,
si modo plura mihi bona sunt, inclinet, amari
si volet: hac lege in trutina ponetur eadem.
qui, ne tuberibus propriis offendat amicum,
postulat, ignoscet verrucis illius; aequum est,
peccatis veniam poscentem reddere rursus.
denique, quatenus excidi penitus vitium irae,
cetera item nequeunt stultis haerentia, cur non
ponderibus modulisque suis ratio utitur, ac res

60. *uersetur* M, OH, *uersemur* V, Bent. 63. *et* M, *at* only a var. lect. in Bent.'s Reginensis. Perhaps, *simpliciorQVE quis est. libenter* M, *licenter* Praedicow.; L. Müller obelizes *libenter*. 64. *ut* M, *aut* M_2. 65. *impellat* M, *appellet* Lambinus, *impediat* conj. Bent. H strangely begins the speech with Döderlein at *quouis;* L. Müller equally ill with Milan ed. at *molestus* [*modestus* M_2]. 66. *pia ne* B. 67. *te merem* B. 70. *compenset* M, *compensat* Sanadon. If *cum* is preposition, to avoid asyndeton we might read *hisQVE*; B has *hisqce*. 74. *ignoscet* M, Bent., *ignoscat* BM_2.

ut quaeque est, ita suppliciis delicta coercet ?
si quis eum servum, patinam qui tollere jussus
semesos piscis tepidumque ligurrierit jus,
in cruce suffigat, Labeone insanior inter
sanos dicatur. quanto hoc furiosius atque
majus peccatum est! paullum deliquit amicus;
quod nisi concedas, habeare insuavis, acerbus;
odisti et fugis, ut Rusonem debitor aeris,
qui nisi, cum tristes misero venere kalendae,
mercedem aut nummos unde unde extricat, amaras
porrecto jugulo historias captivus ut audit.
comminxit lectum potus mensave catillum
Euandri manibus tritum dejecit: ob hanc rem,
aut positum ante mea quia pullum in parte catini
sustulit esuriens, minus hoc jucundus amicus
sit mihi ? quid faciam, si furtum fecerit, aut si
prodiderit commissa fide sponsumve negarit ?
quis paria esse fere placuit peccata, laborant,
cum ventum ad verum est; sensus moresque repugnant
atque ipsa utilitas, justi prope mater et aequi.
cum prorepserunt primis animalia terris,

81. *ligurrierit* M, *ligurierit* Bm, *ligurrierat* Nonius, p. 134. 82. *Labieno* conj. Bent. 83. *hoc* om. m. 85. *quoi* conj. Bent. unnecessarily: Bent. pointed *habeare insuavis: acerbus Odisti*, &c. O argues that *acerbus odi* is not Latin, with Herbst. 86. *rusonem* m, *drusonem* M, Porph. The cognomen *Druso* is unknown; *Ruso* is known from Sall. Jug. 104. 3, and from inscriptions. 87. *kalendae* M, *calendae* M_2. 91. *proiecit* B, *deiecit* M.

mutum et turpe pecus, glandem atque cubilia propter
unguibus et pugnis, dein fustibus, atque ita porro
pugnabant armis, quae post fabricaverat usus,
donec verba, quibus voces sensusque notarent,
nominaque invenere; dehinc absistere bello,
oppida coeperunt munire et ponere leges,
ne quis fur esset, neu latro, neu quis adulter.
jura inventa metu injusti fateare necesse est,
tempora si fastosque velis evolvere mundi.
nec natura potest justo secernere iniquum,
dividit ut bona diversis, fugienda petendis;
nec vincet ratio hoc, tantundem ut peccet idemque
qui teneros caules alieni fregerit horti,
et qui nocturnus sacra divum legerit. adsit
regula, peccatis quae poenas irroget aequas,
ne scutica dignum horribili sectere flagello.
nam, ut ferula caedas meritum majora subire
verbera, non vereor, cum dicas esse pares res
furta latrociniis et magnis parva mineris
falce recisurum simili te, si tibi regnum
permittant homines. si dives, qui sapiens est,

107. *deterrima* G. 116. *infregerit* N. Heinsius, Bent. 117. *diuum sacra* m, Pph., old edd. 121. In *Hermathena*, vol. iii., p. 150, I have proposed to read NVNC for *non*, so as to keep Horace within the ordinary rules of syntax, with this meaning: 'for as matters stand at present, I fear there is no chance of your merely caning one who deserves a severe lashing, with your saying offences are equal.' You would equalize, it is true; but I am afraid the equalization would not be on the side of mercy.

et sutor bonus et solus formosus et est rex ;
cur optas quod habes ? 'non nosti, quid pater,' inquit,
'Chrysippus dicat : sapiens crepidas sibi numquam
nec soleas fecit, sutor tamen est sapiens.' qui ?
'ut, quamvis tacet Hermogenes, cantor tamen atque
optimus est modulator ; ut Alfenus vafer, omni
abjecto instrumento artis clausaque taberna,
tonsor erat, sapiens operis sic optimus omnis
est opifex solus, sic rex.' vellunt tibi barbam
lascivi pueri ; quos tu nisi fuste coerces,
urgeris turba circum te stante miserque
rumperis et latras, magnorum maxime regum.
ne longum faciam : dum tu quadrante lavatum
rex ibis, neque te quisquam stipator ineptum
praeter Crispinum sectabitur, et mihi dulces
ignoscent, si quid peccaro stultus, amici,
inque vicem illorum patiar delicta libenter,
privatusque magis vivam te rege beatus.

130 ALFENIVS. 132 SVTOR.

128. *qui* Bm, *quo* M. 130. *Alfenus* M, *Alfenius* O. 132. *sutor* M, *tonsor* V ('erasis characteribus' (Cruq.)) Bent. 133. *sic rex solus* m, Aldus. 134. *nisi* M, *ni* Bent. tacite. After this verse B is wanting throughout the Satires. 140. *peccaro* M, *peccato* m, *peccauero* older edd. before Bent.

IV.

Evpolis atque Cratinus Aristophanesque poetae
atque alii quorum comoedia prisca virorum est,
si quis erat dignus describi, quod malus ac fur,
quod moechus foret, aut sicarius, aut alioqui
famosus, multa cum libertate notabant.
hinc omnis pendet Lucilius, hosce secutus,
mutatis tantum pedibus numerisque; facetus,
emunctae naris, durus componere versus.
nam fuit hoc vitiosus: in hora saepe ducentos,
ut magnum, versus dictabat stans pede in uno.
cum flueret lutulentus, erat quod tollere velles;
garrulus atque piger scribendi ferre laborem,
scribendi recte: nam ut multum, nil moror. ecce,
Crispinus minimo me provocat: 'accipe, si vis,
accipiam tabulas; detur nobis locus, hora,
custodes; videamus uter plus scribere possit.'
di bene fecerunt, inopis me quodque pusilli
finxerunt animi, raro et perpauca loquentis.
at tu conclusas hircinis follibus auras,
usque laborantis, dum ferrum molliat ignis,

IV.—3. *ac* M, *aut* m. 13. ? spurious. 14. *minimo* M, *mimo* N. Heinsius, *nummo* Bent. 15. *Accipiam* VMO Munro, *Accipe iam* M, Bent., an inferior reading, recalled, I am sorry to see, by H., Fritz., Krug., Dill.; *dentur* M_2. 18. *rara* m; *loquentis* M, *loquentem* Lamb., a much more natural construction; but cf. 1. 2. 69, *Diceret haec animus.* 20. *emolliat* Bent.

ut mavis, imitare. beatus Fannius ultro
delatis capsis et imagine; cum mea nemo
scripta legat volgo recitare timentis ob hanc rem,
quod sunt quos genus hoc minime juvat, utpote pluris
culpari dignos. quemvis media elige turba:
aut ob avaritiam aut misera ambitione laborat.
hunc capit argenti splendor; stupet Albius aere;
hic mutat merces surgente a sole ad eum quo
vespertina tepet regio; quin per mala praeceps
fertur, uti pulvis collectus turbine, ne quid
summa deperdat metuens aut ampliet ut rem.
omnes hi metuunt versus, odere poetas.
'faenum habet in cornu; longe fuge: dummodo risum
excutiat sibi, non hic cuiquam parcet amico;
et, quodcumque semel chartis illeverit, omnis
gestiet a furno redeuntis scire lacuque
et pueros et anus.' agedum, pauca accipe contra.
primum ego me illorum, dederim quibus esse poetis,

25 ERVE.

25. *elige* M, Bent., Munro, H: *erue* M_2, Lamb., Mein., O, *eripe* m, *extrahe* m, *arripe* conj. Bent. Acron's interpretation is *producito*. O is unusually hasty in calling a well-supported reading like *elige* a *pravum glossema*. 26. *ob auaritiam* M, *ab auaritia* m, Bent.; *miser* M_2. 28. *alter in* Peerlkamp, *argenti splendorem* (vel *splendore*) *alius stupet aeris* Linker, cleverly. 30. *tepet* M, *patet* M_2. 33. *poetam* Bent., prettily. 35. *tibi* Rutgers; *non hic* M, *non non* M_2. 39. *poetas* M, *poetis* N. Heinsius. Bent., Acr. on Sat. 1. 6. 25.

excerpam numero : neque enim concludere versum
dixeris esse satis : neque, si qui scribat uti nos
sermoni propiora, putes hunc esse poetam.
ingenium cui sit, cui mens divinior atque os
magna sonaturum, des nominis hujus honorem.
idcirco quidam, comoedia necne poema
esset, quaesivere ; quod acer spiritus ac vis
nec verbis nec rebus inest, nisi quod pede certo
differt sermoni, sermo merus. ‘at pater ardens
saevit, quod meretrice nepos insanus amica
filius uxorem grandi cum dote recuset,
ebrius et, magnum quod dedecus, ambulet ante
noctem cum facibus.’ numqui Pomponius istis
audiret leviora, pater si viveret? ergo
non satis est puris versum perscribere verbis,
quem si dissolvas, quivis stomachetur eodem
quo personatus pacto pater. his, ego quae nunc,
olim quae scripsit Lucilius eripias si
tempora certa modosque et, quod prius ordine
verbum est,
posterius facias, praeponens ultima primis,
non, ut si solvas, ‘postquam Discordia taetra

52 NVMQVID.

1 *si qui* M, *si quis* M_2. 42. *putes* M, *putas* M_2. 49. *insanus* Λ_1, *insanit* M_2. 50. *grandi* M, *grandem* M_2. 52. *numquid* M, vulgo, *num qui* M_2. Fritzsche rightly joins *num qui* to *leviora*, quoting Ter., Ad. 5. 3. 14: *Numqui minus mihi idem jus aequumst esse quod mecumst tibi.*

belli ferratos postis portasque refregit,'
invenias etiam disjecti membra poetae.
hactenus haec : alias, justum sit necne poema,
nunc illud tantum quaeram, meritone tibi sit
suspectum genus hoc scribendi. Sulcius acer
ambulat et Caprius, rauci male cumque libellis,
magnus uterque timor latronibus ; at bene si quis
et vivat puris manibus, contemnat utrumque.
ut sis tu similis Caeli Birrique latronum,
non ego sim Capri neque Sulci : cur metuas me ?
nulla taberna meos habeat neque pila libellos,
quis manus insudet volgi Hermogenisque Tigelli :
nec recito cuiquam nisi amicis, idque coactus,
non ubivis coramve quibuslibet. in medio qui
scripta foro recitent, sunt multi quique lavantes.
suave locus voci resonat conclusus. inanis
hoc juvat, haud illud quaerentis, num sine sensu,
tempore num faciant alieno. 'laedere gaudes,'
inquit, 'et hoc studio pravus facis.' unde petitum
hoc in me jacis ? est auctor quis denique eorum,
vixi cum quibus ? absentem qui rodit amicum,

70 SVM.

62. *disiecti* M, *discerpti* m. 65. *sulcius* M, *sulgius* M_2. 69. *sis tu* M, *tu sis* M_2. 70. *sim* M, *sum* m̀, Bent., *sulci* M, *sulgii* M_2. 73. *Non* m ; *recitem* m, Bent., *quicquam* m, Bent. 76. *conclusus*, *inanis.*, Döderlein. 79. *Inquit* seems to have rather less support than *Inquis*, but is rightly read by Bent., O, H, K, vulg. The second persons, *gaudes* and *facis*, caused alteration.

qui non defendit alio culpante, solutos
qui captat risus hominum famamque dicacis,
fingere qui non visa potest, commissa tacere
qui nequit; hic niger est, hunc tu, Romane, caveto.
saepe tribus lectis videas cenare quaternos,
e quibus unus amet quavis adspergere cunctos
praeter eum qui praebet aquam, post, hunc quoque potus,
condita cum verax aperit praecordia Liber.
hic tibi comis et urbanus liberque videtur,
infesto nigris. ego, si risi, quod ineptus
pastillos Rufillus olet, Gargonius hircum,
lividus et mordax videor tibi? mentio si quae
de Capitolini furtis injecta Petilli
te coram fuerit, defendas, ut tuus est mos;
'me Capitolinus convictore usus amicoque
a puero est causaque mea permulta rogatus

93 SI QVA.

87. *unus* M, *imus* M_2, a plausible but false reading; *auet* M, with the exception of one of the Blandinian alone among good mss., which has *amet*, rightly restored by Bent. It is surprising that H and Fritzsche have endeavoured to rehabilitate *auet*: it seems undoubtedly false, and should lead us not to repose implicit faith in Horatian mss.; *quauis* M, *quamuis* M_2, *quouis* G, *quaeuis—cunctis*, Peerlk., a good conjecture. Pantagathus and Muretus gave *aqua* in 88, thus creating another difficulty by taking *praebet* absolutely, and not giving a good sense. 89. *Candida* m. 92. *gargonius* M, *gorgonius* M_2. 93. *si quae* M, H: *si qua* M_2O: the scholiasts had *si quae*. 94. *capitolini* M, the scholiasts: *capitolinis* M_2. 95. *defendas* M, *defendes* m, Porph.

fecit, et incolumis laetor quod vivit in urbe;
sed tamen admiror, quo pacto judicium illud
fugerit.' hic nigrae sucus lolliginis, haec est
aerugo mera; quod vitium procul afore chartis,
atque animo prius, ut si quid promittere de me
possum aliud vere, promitto. liberius si
dixero quid, si forte jocosius, hoc mihi juris
cum venia dabis: insuevit pater optimus hoc me,
ut fugerem exemplis vitiorum quaeque notando.
cum me hortaretur, parce, frugaliter atque
viverem uti contentus eo quod mi ipse parasset:
'nonne vides, Albi ut male vivat filius, utque
Baius inops? magnum documentum, ne patriam rem
perdere quis velit.' a turpi meretricis amore
cum deterreret: 'Sectani dissimilis sis,'
aiebat. 'sapiens, vitatu quidque petitu
sit melius, causas reddet tibi: mi satis est, si
traditum ab antiquis morem servare tuamque,

112 SCETANI.

100. *lolliginis* M. 102. *ut* M, Acr., *et* m, *id* Döderlein, Döring; *Ex animo prius et* Peerlk. 103. *aliud* M, *aliquid* M_2, Acron's interpretation; *quid* m, *illud* m, Peerlk. 105. *inseuit* m; *mi* Lamb. 108. *parasset* M, *pararet* m, *parassem* m. 109. *utque* M, *atque* Gm, *ut qui*, conj. Bent., with *Panis* or *Farris* in 110. 110. *Baius* M, *Barus* G R M_2, *Barrus* m, *Balbus* m, *Varus* m; *Baius* and *Baia* are found in inscriptions; *aeris* would be as good as either of Bent.'s genitives: cf. Juv. 7. 61. 111. *a* M, *aut* M, *at* m. The last might possibly be right: *deterreo* is used with simple abl., A. P. 392. 112. *scetani* M, *sectani* G, 1 Bland., *setani* S. 115. *quidue* m, Pph. Acr. 116. *sed mihi sat si* M_2.

dum custodis eges vitam famamque tueri
incolumem possum ; simul ac duraverit aetas
membra animumque tuum, nabis sine cortice. sic me
formabat puerum dictis, et sive jubebat,
ut facerem quid, ' habes auctorem, quo facias hoc,'
unum ex judicibus selectis objiciebat ;
sive vetabat, ' an hoc inhonestum et inutile factu
necne sit addubites, flagret rumore malo cum
hic atque ille ?' avidos vicinum funus ut aegros
exanimat mortisque metu sibi parcere cogit,
sic teneros animos aliena opprobria saepe
absterrent vitiis. ex hoc ego sanus ab illis,
perniciem quaecumque ferunt, mediocribus et quis
ignoscas, vitiis teneor ; fortassis et istinc
largiter abstulerit longa aetas, liber amicus,
consilium proprium ; neque enim, cum lectulus aut me
porticus excepit, desum mihi. ' rectius hoc est,
hoc faciens vivam melius : sic dulcis amicis
occurram : hoc quidam non belle ; numquid ego illi
imprudens olim faciam simile ?' haec ego mecum

119. *possum* M, *possim* m, Lamb. 122. Holder's C, which he regards as drawn from the same archetype as B, begins here, but fails again from 1. 6. 40 to 2. 7. 118. 123. *selectis* M, *electis* M_2. 124. M are divided between *factu* and *factum* : H, followed by Fritzsche, read *factum* ; but he has returned to *factu*, in his ed. min. 125. *addubites* M, *an dubitet* C_1, *an dubites* C corr., *fraglet* M_2. 126. *auidos* M, and the scholiasts : *uides* M_2. 131. *Ignoscat* M_2, owing, probably, to their misunderstanding *quis*. 132. *abstulerit* M, incl. CGR : *abstulerint* M, Acr.

compressis agito labris; ubi quid datur oti,
inludo chartis. hoc est mediocribus illis
ex vitiis unum; cui si concedere nolis,
multa poetarum veniat manus, auxilio quae
sit mihi; nam multo plures sumus ac veluti te
Iudaei cogemus in hanc concedere turbam.

V.

EGRESSVM magna me accepit Aricia Roma
hospitio modico; rhetor comes Heliodorus,
Graecorum longe doctissimus; inde forum Appi,
differtum nautis, cauponibus atque malignis.
hoc iter ignavi divisimus, altius ac nos
praecinctis unum; minus est gravis Appia tardis.

1. EXCEPIT.

139. *Inludo* M, *Incumbo* M_2, and so the lemmata of Acron and Porph. Wolf., a remarkable variant: the lemma of Porph. Mon. has *Incubo; Includo* m. 140. *nolis* M, *noles* Bent. 141. *ueniat* M, *uenit* one ms., *ueniet* S, Acr., Bent. 142. *auxilio quae* M, *auxilioque* R, M_2. 143. *cogemus* M, *cogamus* Bent., if *nolis* and *ueniat* are retained.

V.—1. *accepit* M, Pph., *excepit* M. The readings are nearly balanced in authority and sense; but the passages quoted by K seem decisive in favour of *accepit*, which is the reading of Lamb., Bent., Munro, H, Fritzsche; *excepit* is adopted by O, Kirchner, Dill. 3. *longe* M, Acr., *linguae* M_2; it would not be much to say of a Greek rhetor, that he understood his mother tongue, as has been remarked. 6. *minus* M, *nimis* Sm, a very bad reading,

hic ego propter aquam, quod erat deterrima, ventri
indico bellum, cenantis haud animo aequo
exspectans comites. jam nox inducere terris
umbras et caelo diffundere signa parabat.
tum pueri nautis, pueris convicia nautae
ingerere. 'huc appelle! trecentos inseris: ohe
jam satis est!' dum aes exigitur, dum mula ligatur
tota abit hora. mali culices ranaeque palustres
avertunt somnos, absentem ut cantat amicam
multa prolutus vappa nauta atque viator
certatim: tandem fessus dormire viator
incipit, ac missae pastum retinacula mulae
nauta piger saxo religat stertitque supinus.
jamque dies aderat, nil cum procedere lintrem
sentimus; donec cerebrosus prosilit unus
ac mulae nautaeque caput lumbosque saligno
fuste dolat: quarta vix demum exponimur hora.
ora manusque tua lavimus, Feronia, lympha.
milia tum pransi tria repimus atque subimus
inpositum saxis late candentibus Anxur.
huc venturus erat Maecenas optimus atque
Cocceius, missi magnis de rebus uterque

adopted by Fea and Döring. 7. *deterrima* M, Porph., *teterrima* m, Bent., against whom H quotes Gell. 18. 5. 5: 'deterrimamque esse potu aquam e nive.' 8. *cenantemque*, and in 9, *expecto comitem*, Peerlk. 15. *ut cantat* M: *ut* is omitted in CG and some others, and in Pph.'s lemma. 24. *lauimur* N. Heinsius, Bent. 25. *repimus* M, *repsimus* m. 26. *saxis late* M, *late saxis* m. 27. Bent. punctuated at *Maecenas*.

legati, aversos soliti componere amicos.
hic oculis ego nigra meis collyria lippus
inlinere. interea Maecenas advenit atque
Cocceius Capitoque simul Fonteius, ad unguem
factus homo, Antoni non ut magis alter amicus.
Fundos Aufidio Lusco praetore libenter
linquimus, insani ridentes praemia scribae,
praetextam et latum clavum prunaeque vatillum.
in Mamurrarum lassi deinde urbe manemus,
Murena praebente domum, Capitone culinam.
postera lux oritur multo gratissima; namque
Plotius et Varius Sinuessae Vergiliusque
occurrunt, animae, qualis neque candidiores

29. *aduersos* m. 34. *lusco* (adj.) Teuffel. 36. *clauom* C, H, *clauum* M, schol.; *uatillum* M, H, and so most modern editors; *batillum* m, older edd., O, and so Mai's Glossary, p. 80: Batum vas vini; batillum parvum batum, Horatius. This, however, does not count for much. Cicero speaks of *bacilla*, wands or maces, as regularly carried before praetors of *coloniae:* de lege Agr. 2. 34. 93: 'anteibant lictores non cum bacillis (variants *batillis*, *baculis*) sed cum fascibus.' This is a curious coincidence, but scarcely justifies us in trying to bring in *bacillum* here with some of the old edd., especially as the form in all first-rate mss. is *uatillum*. Baruffaldus conj. *prunique bacillum; catillum* m. 39. *Proxima* m. 40. *uarius* M, *uarus* M_2. 40. *uirgilius* M, *uergilius* C M_2. The weight of mss. and scholiasts of Horace here and elsewhere is mostly on the side of *Virgilius;* but these cannot be set against the Medicean and other early mss. of Virgil: see Wagner, Orthographia Vergiliana, p. 479.

terra tulit neque quis me sit devinctior alter.
o qui complexus et gaudia quanta fuerunt!
nil ego contulerim jucundo sanus amico.
proxima Campano ponti quae villula, tectum
praebuit, et parochi quae debent ligna salemque.
hinc muli Capuae clitellas tempore ponunt.
lusum it Maecenas, dormitum ego Vergiliusque;
namque pila lippis inimicum et ludere crudis.
hinc nos Cocceii recipit plenissima villa,
quae super est Caudi cauponas. nunc mihi paucis
Sarmenti scurrae pugnam Messique Cicirri,
Musa, velim memores, et quo patre natus uterque
contulerit lites. Messi clarum genus Osci;
Sarmenti domina exstat: ab his majoribus orti
ad pugnam venere. prior Sarmentus: 'equi te
esse feri similem dico.' ridemus, et ipse
Messius: 'accipio:'—caput et movet: 'o, tua cornu
ni foret exsecto frons,' inquit, 'quid faceres cum
sic mutilus minitaris?' at illi foeda cicatrix
setosam laevi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,

44. *praetulerim* Cm. 46. *quae* M, *qui* Gm, Pph. 47. *mule* G; *ditellas* C. 51. *claudi* M (all the best mss.), Pph., *claudii* M_2, *caudi* Gm, and the interpretations of the scholiasts. The early edd. were divided between *Claudi* and *Caudi:* no one now reads *Claudi.* 52. *cicirri* M, *cicerri* M. 60. *minitaris* M (CRG), Acr., O, H, ed. min., the true reading; *miniteris* M_2, Bent., who, however, approved of either reading, H, Fritzsche, Dill.

pastorem saltaret uti Cyclopa rogabat:
nil illi larva aut tragicis opus esse cothurnis.
multa Cicirrus ad haec: donasset jamne catenam
ex voto laribus, quaerebat? scriba quod esset,
nilo deterius dominae jus esse. rogabat
denique, cur umquam fugisset, cui satis una
farris libra foret, gracili sic tamque pusillo?
prorsus jucunde cenam producimus illam.
tendimus hinc recta Beneventum, ubi sedulus hospes
paene macros arsit dum turdos versat in igni;
nam vaga per veterem dilapso flamma culinam
Volcano summum properabat lambere tectum.

70 PRODVXIMVS.

64. *larua* M, *barba* Rm, which false reading Acr. may have had, who writes: *quia demissa erat barba.* 67. *Nihilo deterius* M, *Nilo deterius* m, *Nullo deterius* m, *Deterius nihilo* m. *domini* M and Porph.'s interpret., rather better supported than *dominae* M. No ed. reads *domini*, and yet it is probably sound, for with *domina* in 55, surely the temptation here was to correct *domini* to *dominae;* and the occurrence of *domini* in so many good mss. is unaccountable if it was not in the archetype. *domini* may be explained in any one of three ways: (1) it may be for *dominii;* (2) it may stand as an inclusive general term; (3) Cicirrus may have used the word in real or affected ignorance of the circumstances of Sarmentus. The lemma of Porph. Mon. is *dominus:* of Porph. Wolf. *dominū uis.* 70. *producimus* M, *perducimus* RCG, *produximus* m. 71. *recta* M, *recte* M_2. 72. *arsit macros* m; *turdos dum* ed. Milan, 1477, Bent. tacitly, perhaps copying that ed.; *igni* M, *igne* m. 73. *dilapso* M, *delapso* CM_2.

convivas avidos cenam servosque timentis
tum rapere atque omnis restinguere velle videres.
incipit ex illo montis Apulia notos
ostentare mihi, quos torret Atabulus, et quos
numquam erepsemus, nisi nos vicina Trivici
villa recepisset, lacrimoso non sine fumo,
udos cum foliis ramos urente camino.
quattuor hinc rapimur viginti et milia redis,
mansuri oppidulo, quod versu dicere non est,
signis perfacile est: venit vilissima rerum
hic aqua; sed panis longe pulcherrimus, ultra
callidus ut soleat umeris portare viator;
nam Canusi lapidosus, aquae non ditior urna
qui locus a forti Diomede est conditus olim.
flentibus hinc Varius discedit maestus amicis.
inde Rubos fessi pervenimus, utpote longum
carpentes iter et factum corruptius imbri.
postera tempestas melior, via pejor adusque
Bari moenia piscosi; dein Gnatia, lymphis
iratis exstructa, dedit risusque jocosque,
dum flamma sine tura liquescere limine sacro
persuadere cupit. credat Iudaeus Apella,

78. *terret* Cm. 86. *raedis* or *redis* M, not *rhedis*. 91. *ditior* M, *dulcior* m. 92. Ejected by Bent., though found in all mss.; it is not mentioned by the schol. 93. *hinc* M, *hic* m, Bent.; *uarus* M_2; *discedit* M, *discessit* m. 95. *imbri* M, *imbre* C. 97. *dein* M, *dehinc* M_2, Pph., which is always bisyllabic in Horace, as K says, Epod. 16. 65; Serm. 1. 3. 104; A. P. 144; *gnatia* M_2. 99. *limine* M, *flumine* CG. 100. *credat* M, *credet* CGm.

non ego: namque deos didici securum agere aevum,
nec, si quid miri faciat natura, deos id
tristis ex alto caeli demittere tecto.
Brundisium longae finis chartaeque viaeque est.

VI.

Non quia, Maecenas, Lydorum quicquid Etruscos
incoluit finis, nemo generosior est te,
nec quod avus tibi maternus fuit atque paternus
olim qui magnis legionibus imperitarent,
ut plerique solent, naso suspendis adunco
ignoto aut, ut me, libertino patre natos.
cum referre negas, quali sit quisque parente

6. IGNOTOS VT ME—NATVM.

103. *demittere* M, *dimittere* M_2. 104. *Brundisium* M; *est* om. Gm.

VI.—4. *imperitarent* M, Bent., O, Meineke, Müller, Dill.; *imperitarint* M, H, Fritzsche, *imperitarunt* m. 6. *Ignotos* M, vulgo, *Ignoto* scripsi. *aut* M, H, Fritzsche; *aut ut* CG, *at ut* one ms., *et ut* another: *ut*, the vulgate, has very scanty support; *natum* M, *natos* M (some of the best mss., H's $a\gamma$ E and G); *natus* Cm. I am sure mine is a 'lectio venustior' than the vulgate: it only differs from G by the omission of one letter, and it fully accounts for the extraordinary duplicate readings, *aut ut, et ut, at ut.* H's L (Lipsiensis) has *aut me ut*, which is the clearest proof that he found *aut ut me* in the archetype, and tried to emend by transposing. *Ignotos* was the only corruption in the archetype.

natus, dum ingenuus, persuades hoc tibi vere,
ante potestatem Tulli atque ignobile regnum
multos saepe viros nullis majoribus ortos
et vixisse probos, amplis et honoribus auctos;
contra Laevinum, Valeri genus, unde superbus
Tarquinius regno pulsus fugit, unius assis
non umquam pretio pluris licuisse, notante
judice, quo nosti, populo, qui stultus honores
saepe dat indignis et famae servit ineptus,
qui stupet in titulis et imaginibus. quid oportet
nos facere a volgo longe longeque remotos?
namque esto populus Laevino mallet honorem
quam Decio mandare novo, censorque moveret
Appius, ingenuo si non essem patre natus:
vel merito, quoniam in propria non pelle quiessem.
sed fulgente trahit constrictos gloria curru
non minus ignotos generosis. quo tibi, Tilli,
sumere depositum clavum fierique tribuno?
invidia accrevit, privato quae minor esset.
nam ut quisque insanus nigris medium impediit crus
pellibus et latum demisit pectore clavum,
audit continuo: 'quis homo hic?' et 'quo patre natus?'

29 EST.

13. *regno pulsus* M, *pulsus regno* CG; *fugit* M, *fuit* M_2, Bent. 15. *quo* M, *quem* most edd. before Bent., perhaps rightly; *quo, nosti?* Cruquius; *quo? nosti,* Keck. 18. *vos* Bent.; *lateque* Gm. 24. *tilli* M, *tulli* M_2. 27. *impediet* M, Ac. H, wrongly; *impediit* m; H has returned to *impediit.* 29. *hic est* M (incl. V), *hic et* M (incl. CGR), *hic aut* m, Bent.

ut si qui aegrotet quo morbo Barrus, haberi
et cupiat formosus, eat quacunque, puellis
injiciat curam quaerendi singula, quali
sit facie, sura, quali pede, dente, capillo:
sic qui promittit civis, urbem sibi curae,
imperium fore et Italiam, delubra Deorum,
quo patre sit natus, num ignota matre inhonestus,
omnis mortalis curare et quaerere cogit.
'tune Syri, Damae aut Dionysi filius, audes
deicere de saxo cives aut tradere Cadmo?'
'at Novius collega gradu post me sedet uno;
namque est ille, pater quod erat meus.' hoc tibi Paullus
et Messalla videris? at hic, si plostra ducenta
concurrantque foro tria funera, magna sonabit
cornua quod vincatque tubas: saltem tenet hoc nos.
nunc ad me redeo libertino patre natum,

31 VT. 39 E.

30. *Vt* M, *Et* m; *barrus* M, *uarrus* m. 31. *Et* M, very much better supported than *Vt* m. Bent., O, and most edd. read *Vt;* H, Fritzsche, Dill., read *Et.* 32. *Iniciat* M, *Inliciat* CG. 34. *si* C. 35. *et delubra* m, Bent. 37. *cogat* M, *cogit* M_2. 39. *de* M, Müller, H; *e* m, O, vulgo. 41. *paulus* M. 42. *messala* M, *Messalla*, only one ms., H's R; *plostra* M, *plaustra* m. 43. H now follows Fritzsche in pointing after *magna*, which seems plausible; for though *magna sonare* is a regular phrase used of spouters (cf. 1. 4. 44; Juv. 7. 108), *quod* introduces a difficulty. Still I believe with K in the old punctuation, taking *magna sonare* as practically equivalent to a simple verb.

quem rodunt omnes libertino patre natum,
nunc, quia sim tibi, Maecenas, convictor; at olim,
quod mihi pareret legio Romana tribuno.
dissimile hoc illi est; quia non ut forsit honorem
jure mihi invideat quivis, ita te quoque amicum,
praesertim cautum dignos assumere, prava
ambitione procul. felicem dicere non hoc
me possim, casu quod te sortitus amicum;
nulla etenim mihi te fors obtulit: optimus olim
Vergilius, post hunc Varius, dixere quid essem.
ut veni coram, singultim pauca locutus,
infans namque pudor prohibebat plura profari,
non ego me claro natum patre, non ego circum
me Satureiano vectari rura caballo,
sed, quod eram, narro. respondes, ut tuus est mos,
pauca: abeo; et revocas nono post mense jubesque
esse in amicorum numero. magnum hoc ego duco,
quod placui tibi, qui turpi secernis honestum,
non patre praeclaro, sed vita et pectore puro.
atqui si vitiis mediocribus ac mea paucis

47 SVM.

46. *natum* M, *natus* G, and several good mss. 47. *sim* MH, *sum* M_2, Bent., O. K remarks that in the middle ages *quia* was supposed always to take the indicative. 53. *possim* M, *possum* M_2, *possunt* m, comm. Cruq., Bent. 58. *claro* M, *clarum* M_2. Perhaps we should read both: *claro clarum*, leaving out *natum*. 60. *eram* M, *erat* m, not a bad reading in itself: cf. Catull. 10, 9: *Respondi, id quod erat*, 'I told the simple truth.' 65. *ac* M, *aut* M_2.

mendosa est natura, alioqui recta, velut si
egregio inspersos reprehendas corpore naevos,
si neque avaritiam neque sordes aut mala lustra
objiciet vere quisquam mihi, purus et insons,
ut me collaudem, si et vivo carus amicis;
causa fuit pater his, qui macro pauper agello
noluit in Flavi ludum me mittere, magni
quo pueri magnis e centurionibus orti,
laevo suspensi loculos tabulamque lacerto,
ibant octonos referentes Idibus aeris:
sed puerum est ausus Romam portare docendum
artis, quas doceat quivis eques atque senator
semet prognatos. vestem servosque sequentis,
in magno ut populo, si qui vidisset, avita
ex re praeberi sumptus mihi crederet illos.
ipse mihi custos incorruptissimus omnis
circum doctores aderat. quid multa? pudicum,
qui primus virtutis honos, servavit ab omni
non solum facto, verum opprobrio quoque turpi;
nec timuit, sibi ne vitio quis verteret, olim

75 OCTONIS—AERA.

66. *alioquin* M, *alioqui* M_2. 68. *ac* M, H; *aut* Pph., Bent., O, Kirchner; *nec* V, Dill., Fritzsche. 73. *e* M, *et* M. 75. *octonos—aeris* M, including the best of H and K's 1st and 2nd classes (G has *octenos aeri*); *octonis—aera*, chiefly H and K's 3rd class. The reading in the text, startling to old Horatians, was first restored by H, and is accepted by K, Müller, Krüger, Fritzsche, and Dill. 79. *et populo*, H, by a misprint, but a possible reading. 83. *seruauit* M, *seruabat* M_2.

si praeco parvas aut, ut fuit ipse, coactor
mercedes sequerer; neque ego essem questus: at
hoc nunc
laus illi debetur et a me gratia major.
nil me paeniteat sanum patris hujus; eoque
non, ut magna dolo factum negat esse suo pars,
quod non ingenuos habeat clarosque parentis,
sic me defendam. longe mea discrepat istis
et vox et ratio: nam si natura juberet
a certis annis aevum remeare peractum
atque alios legere ad fastum quoscunque parentis
optaret sibi quisque: meis contentus honestos
fascibus et sellis nollem mihi sumere, demens
judicio volgi, sanus fortasse tuo, quod
nollem onus haud umquam solitus portare molestum.
nam mihi continuo major quaerenda foret res
atque salutandi plures: ducendus et unus
et comes alter, uti ne solus rusve peregreve
exirem; plures calones atque caballi

87. *ad hoc* M, Acr., *at hoc* m. 96. *honestos* M, *honustos* m, *onustos* m, Lamb. 102. *rusue peregre aut* M, *rusue peregreue* only one m (Wolfenbutt. 3), and yet this hypermeter is the vulgate. H read *rus peregreue* from the conj. of G. N. du Rieu, but he has returned to *rusue peregreue* in his ed. min. It is something in favour of *rus peregreue* that *perĕgre* is the usual scansion, as Epp. 1. 12. 13. Another theor, is, however, possible, namely, that *rusue peregre*, the reading of a few m, is sound, standing by hyperbaton for *peregre rusue*, like *comoedia necne poema*, 1. 4. 45.

pascendi, ducenda petorrita. nunc mihi curto
ire licet mulo vel si libet usque Tarentum,
mantica cui lumbos onere ulceret atque eques armos;
objiciet nemo sordes mihi, quas tibi, Tilli,
cum Tiburte via praetorem quinque secuntur
te pueri lasanum portantes oenophorumque.
hoc ego commodius quam tu, praeclare senator,
milibus atque aliis vivo. quacunque libido est,
incedo solus; percontor, quanti holus ac far;
fallacem circum vespertinumque pererro
saepe forum; adsisto divinis; inde domum me
ad porri et ciceris refero laganique catinum.
cena ministratur pueris tribus, et lapis albus
pocula cum cyatho duo sustinet; adstat echinus
vilis, cum patera gutus, Campana supellex.
deinde eo dormitum, non sollicitus, mihi quod cras
surgendum sit mane, obeundus Marsya, qui se
voltum ferre negat Noviorum posse minoris.
ad quartam jaceo; post hanc vagor; aut ego lecto
aut scripto, quod me tacitum juvet, ungor olivo,
non quo fraudatis inmundus Natta lucernis.
ast ubi me fessum sol acrior ire lavatum
admonuit, fugio campum lusumque trigonem.

107. *tilli* M, *tulli* m. 111. *Milibus* M, *Militibus*, 1 Bland.; *Multis*, Lamb.; *Nobilibusque*, conj. Peerlk.; *Mollius*, conj. H. 113. *uespertinus* m, Lamb. 117. *echino* m. 118. *gutus* M. 123. *iuuet* M, *iuuat* m. 126. Here V shows the most remarkable divergence from the rest of the mss. M have *fugio rabi si tempora signi*. Cruq., however, cited from V *fu_io campum*

pransus non avide, quantum interpellet inani
ventre diem durare, domesticus otior. haec est
vita solutorum misera ambitione gravique ;
his me consolor victurum suavius, ac si
quaestor avus, pater atque meus patruusque fuisset.

VII.

Proscripti Regis Rupili pus atque venenum
hybrida quo pacto sit Persius ultus, opinor
omnibus et lippis notum et tonsoribus esse.
Persius hic permagna negotia dives habebat
Clazomenis, etiam litis cum Rege molestas ;

lusumque trigonem. He did not adopt this reading, nor build any emendation on it, which is the strongest testimony to his good faith. He merely cited it, adding 'sed in V supposita sunt puncta, vulgataque lectio est adnotata : *rabiosi tempora s.*' G, which often represents V, confirms Cruq.'s report, for it has *fugio căpū lusitq : trigonem.* Bent. seized hold of Cruq.'s citation, and since his time *fugio campum lusumque trigonem* has been the vulgate, until H and K, who sneer at the Blandinian mss., and who have revived the old reading, but are followed by Dill. alone. It is not, after all, impossible that one reading may have grown out of the other : they have many letters in common, as may be seen by writing the reading of G above that of R (which has *rapiosi*). Bent. conj. *nudumque.* The reading of G seems to me to point to *lusique trigonem*, 'I leave off playing ball.' 130. *uicturus* m. 131. *fuissent* M, Porph., H, *fuisset* M_2, Bent., O, vulgo.

VII.—5. *cum Rege : molestus*, Peerlk.

durus homo atque odio qui posset vincere Regem,
confidens tumidusque, adeo sermonis amari,
Sisennas, Barros ut equis praecurreret albis.
ad Regem redeo. postquam nihil inter utrumque
convenit:—hoc etenim sunt omnes jure molesti,
quo fortes, quibus adversum bellum incidit; inter
Hectora Priamiden animosum atque inter Achillem
ira fuit capitalis, ut ultima divideret mors,
non aliam ob causam, nisi quod virtus in utroque
summa fuit; duo si discordia vexet inertis,
aut si disparibus bellum incidat, ut Diomedi
cum Lycio Glauco, discedat pigrior, ultro
muneribus missis—Bruto praetore tenente
ditem Asiam, Rupili et Persi par pugnat, uti non
compositum melius cum Bitho Bacchius. in jus
acres procurrunt, magnum spectaculum uterque.
Persius exponit causam; ridetur ab omni
conventu; laudat Brutum laudatque cohortem,
solem Asiae Brutum appellat, stellasque salubris

7. *tumidus* M (incl. V), *tumidusque* M_2. I do not think Horace would have lengthened *ŭs* by caesura. This caesural lengthening is generally limited to persons of verbs ending in *-t*, esp. *-it*. *scribis*, *ut*, in 2. 3. 1, was not, in my opinion, written by Horace. I think the reading *tumidus* arose thus: *tumidus usque adeo* was written by a natural mistake, then *usque* was struck out. 9. *Ad rem iam redeo*, Hertel. 11. *aduersis* m; *inter* M, *olim* conj. Bent. 17. *pulchrior* M, *pigrior* M (incl. V). 20. *compositum* M, O, H, all late edd.; *compositi* m (Magdalen coll. ms.), Bent. 20. *intus* V. 21. *concurrunt* M, *procurrunt* R, M_2 V (*precurrunt* G), vulgo.

appellat comites, excepto Rege; canem illum,
invisum agricolis sidus, venisse. ruebat,
flumen ut hibernum, fertur quo rara securis.
tum Praenestinus salso multoque fluenti
expressa arbusto regerit convicia, durus
vindemiator et invictus, cui saepe viator
cessisset, magna compellans voce cuculum.
at Graecus, postquam est Italo perfusus aceto,
Persius exclamat, 'per magnos, Brute, Deos te
oro, qui reges consueris tollere, cur non
hunc Regem jugulas? operum hoc, mihi crede, tuorum est.'

VIII.

Olim truncus eram ficulnus, inutile lignum,
cum faber incertus scamnum faceretne Priapum,
maluit esse deum. deus inde ego, furum aviumque
maxima formido; nam fures dextra coercet:
ast importunas volucres in vertice harundo
terret fixa vetatque novis considere in hortis.
huc prius angustis ejecta cadavera cellis

27. *quo rura patescunt*, Bährens, with the comma after *fertur*. 28. *multo* M, *multum* M_2. 31. *cucullum* M, H, *cuculum* m, O, vulgo, and so K. 34. *consueris* M, *consuesti*, Bent., with cod. Galeanus, a bad ms. 35. *est* om. G m.

VIII.—6. *harundo* M, *arundo* M_2. 7. *fixa* M, *fissa*, conj. Fea., a likely conjecture: cf. Prop. 4. 7. 25: 'Nec crepuit fissa me propter harundine custos.' 7. *considere* M, *insidere* m, *consistere* m.

conservus vili portanda locabat in arca.
hoc miserae plebi stabat commune sepulchrum,
Pantolabo scurrae Nomentanoque nepoti.
mille pedes in fronte, trecentos cippus in agrum
hic dabat: heredes monumentum ne sequeretur.
nunc licet Esquiliis habitare salubribus atque
aggere in aprico spatiari, qui modo tristes
albis informem spectabant ossibus agrum;
cum mihi non tantum furesque feraeque suetae
hunc vexare locum curae sunt atque labori,
quantum carminibus quae versant atque venenis
humanos animos; has nullo perdere possum
nec prohibere modo, simul ac vaga luna decorum
protulit os, quin ossa legant herbasque nocentis.
vidi egomet nigra succinctam vadere palla
Canidiam pedibus nudis passoque capillo,
cum Sagana majore ululantem: pallor utrasque
fecerat horrendas aspectu. scalpere terram
unguibus et pullam divellere mordicus agnam
coeperunt; cruor in fossam confusus, ut inde
manes elicerent animas responsa daturas.
lanea et effigies erat, altera cerea; major

15 QVO

9. *uilis* M_2. 10. *Hoc* M, *Hic* m. 12. *agrum* M, *agro* m. 13. *sequeretur* M, *sequerentur* M_2, Porph. 15. *quo* M, *qua* Bent., *qui* Apitzius, Peerlk., a conjecture which had occurred to myself; *quo modo* was an almost inevitable alteration. 18. *sunt* M, *sint* m. 19. *uersant* M, *uexant* m. 20. *perdere* M, *pellere* N. Heinsius. 25. *maiora*, conj. Nauck. 30. *et* om. m.

lanea, quae poenis compesceret inferiorem ;
cerea suppliciter stabat, servilibus ut quae
jam peritura modis. Hecaten vocat altera, saevam
altera Tisiphonen. serpentis atque videres
infernas errare canes, lunamque rubentem,
ne foret his testis, post magna latere sepulchra.
singula quid memorem ? quo pacto alterna loquentes
umbrae cum Sagana resonarint triste et acutum,
utque lupi barbam variae cum dente colubrae
abdiderint furtim terris, et imagine cerea
largior arserit ignis, et ut non testis inultus
horruerim voces Furiarum et facta duarum.
Canidiae dentes, altum Saganae caliendrum
excidere atque herbas atque incantata lacertis
vincula cum magno risuque jocoque videres.

IX.

Ibam forte via sacra, sicut meus est mos,
nescio quid meditans nugarum, totus in illis.

41 RESONARENT.

32. *ut quae*, or *utque* M. K defends *ut quae* as elliptical, like 1. 1. 23: 'ne sic, ut qui jocularia, ridens percurram.' 41. *resonarent* M, *resonarint* m, Bent., in order to make the tenses co-ordinate. The perfect *resonavi* is only found in Manilius, 5. 567, but *resonui* is found nowhere. 45. *Horruerim* M, rightly, *obruerim* m. 48. *caliendrum* M, *caliandrum* GM_2, Porph., who also has *galiandrum* and *caleandrum*.

IX.—1. *Ibam ut*, Bent. Lucilius's *Ibat forte aries* is against this.

accurrit quidam notus mihi nomine tantum,
arreptaque manu: 'quid agis, dulcissime rerum?'
'suaviter, ut nunc est,' inquam, 'et cupio omnia
quae vis.'
cum assectaretur, 'numquid vis?' occupo. at ille,
'noris nos,' inquit; 'docti sumus.' hic ego, 'pluris
hoc,' inquam, 'mihi eris.' misere discedere quaerens,
ire modo ocius, interdum consistere, in aurem
dicere nescio quid puero, cum sudor ad imos
manaret talos. 'o te, Bolane, cerebri
felicem!' aiebam tacitus; cum quidlibet ille
garriret, vicos, urbem laudaret. ut illi
nil respondebam, 'misere cupis,' inquit, 'abire;
iamdudum video; sed nil agis; usque tenebo;
prosequar hinc quo nunc iter est tibi.' 'nil opus
est te
circumagi; quendam volo visere non tibi notum.
trans Tiberim longe cubat is, prope Caesaris hortos.'

16. PERSEQVAR.

3. *Accurrit* M, *Occurrit* M_2. 4. *dulcissime, rerum?* Lamb., Cruq., Döring. 13. *uicos* M, *ficos* M_2, Charisius; *v* and *f* were confounded in many of the late archetypes. 16. *Persequar* M, O, H, *Prosequar* M_2, Bent. The threat in *persequar* is more in accordance with the threat in *tenebo;* on the other hand, the reply of Horace is more in favour of *prosequar,* as it is a polite declining of an offer of company. PERGE, SEQUAR, *quo nunc iter est tibi* occurred to me. *Pergere* is often joined with *iter:* cf. Ter. Hec. 1. 2. 119, and followed by *sequar:* cf. Verg. Aen. 4. 113.

'nil habeo quod agam et non sum piger; usque
sequar te.'
demitto auriculas, ut iniquae mentis asellus,
cum gravius dorso subiit onus. incipit ille:
'si bene me novi, non Viscum pluris amicum,
non Varium facies; nam quis me scribere pluris
aut citius possit versus? quis membra movere
mollius? invideat quod et Hermogenes, ego canto.'
interpellandi locus hic erat: 'est tibi mater,
cognati, quis te salvost opus?' 'haud mihi quisquam.
omnis composui.' 'felices! nunc ego resto.
confice; namque instat fatum mihi triste, Sabella
quod puero cecinit mota divina anus urna:
"hunc neque dira venena nec hosticus auferet ensis
nec laterum dolor aut tussis nec tarda podagra;
garrulus hunc quando consumet cumque; loquaces,
si sapiat, vitet, simul atque adoleverit aetas."'
ventum erat ad Vestae, quarta jam parte diei
praeterita; et casu tunc respondere vadato
debebat, quod ni fecisset, perdere litem.
'si me amas,' inquit, 'paulum hic ades.' 'inte-
ream si
aut valeo stare aut novi civilia jura;

30. DIVINA MOTA.

30. *mota diuinā*, Bent., from Cruquius's conjecture, rightly, I believe; *diuina mota* M, vulgo. 36. *uadato* M, *uadatus*, Bent. conj., taking *vadatus* passively, but this is only archaic or post-classical. 38. *hic* M, *huc* m. 39. *Aut—aut* M, *Haud—*

et propero quo scis.' 'dubius sum, quid faciam,' inquit,
'tene relinquam, an rem.' 'me, sodes.' 'non faciam,' ille,
et praecedere coepit. ego, ut contendere durum
cum victore, sequor. 'Maecenas quomodo tecum?'
hinc repetit. 'paucorum hominum et mentis bene sanae
nemo dexterius fortuna est usus.' 'haberes
magnum adjutorem, posset qui ferre secundas,
hunc hominem velles si tradere; dispeream, ni
submosses omnis.' 'non isto vivimus illic,
quo tu rere, modo; domus hac nec purior ulla est
nec magis his aliena malis; nil mi officit, inquam,
ditior hic aut est quia doctior; est locus uni
cuique suus.' 'magnum narras, vix credibile!' 'atqui
sic habet.' 'accendis, quare cupiam magis illi
proximus esse.' 'velis tantummodo; quae tua virtus,
expugnabis; et est qui vinci possit, eoque

42. DVRVM EST. 50. VNQVAM.

haud M_2. 42. *durum* (*est* om.) M, Pph., Bent., H ed. min.; *durum est* M_2, Acr. *durumst* H. 44, 45. On the distribution, see Comm. 48. *uiuimus* M, and Priscian, *uiuitur* m, Bent. 50. *mi* M, *mihi* M_2, om. G and 4 Bland, which latter have *nihil*. Perhaps the true reading is NVLLI *; inquam* M, Bent., H, *unquam* M_2, O. 51. *aut* M, *haud* M_2. 52. *atqui* M, *atque* M_2. 55. *Expugnabis* M, *Expugnabit* S_1, m. Perhaps we should read *Expugnabis ;* IS *est, is* may have fallen out after *-is*, and

difficiles aditus primos habet.' 'haud mihi dero:
muneribus servos corrumpam; non, hodie si
exclusus fuero, desistam; tempora quaeram,
occurram in triviis, deducam. nil sine magno
vita labore dedit mortalibus.' haec dum agit, ecce
Fuscus Aristius occurrit mihi carus et illum
qui pulchre nosset. consistimus. 'unde venis?' et,
'quo tendis?' rogat et respondet. vellere coepi
et pressare manu lentissima bracchia, nutans,
distorquens oculos, ut me eriperet. male salsus
ridens dissimulare: meum jecur urere bilis.
'certe nescio quid secreto velle loqui te
aiebas mecum.' 'memini bene, sed meliore
tempore dicam; hodie tricesima sabbata: vin tu
curtis Judaeis oppedere?' 'nulla mihi,' inquam,
'religio est.' 'at mi; sum paulo infirmior, unus
multorum. ignosces; alias loquar.' huncine solem
tam nigrum surrexe mihi! fugit improbus ac me
sub cultro linquit. casu venit obvius illi
adversarius, et, 'quo tu turpissime?' magna

the sense may have been filled up with *et.* 56. *deero* M, *dero* G, the better form. 60. *agit* M, *ait* m. 62. *uenisset* M_2. 63. *tendis* M, *tendit* M_2. 64. *prensare* M, Bent., H, *pressare* M, O, rightly; so Porph. *prensare* = to grasp, while 'squeezing' is the sense demanded here; *nutans* M, *nictans* Baxter. 68. *meliore* M, *meliori* M_2. 69. *uin tu* M, *uis tu* m, Bent., a reading which perverts the sense; *uis tu*, as Bent. himself showed, Sat. 2. 6. 92, means 'won't you,' while *vin tu* is a simple question.

inclamat voce; et, 'licet antestari?' ego vero
oppono auriculam. rapit in jus; clamor utrinque,
undique concursus. sic me servavit Apollo.

X.

[Lucili, quam sis mendosus, teste Catone,
defensore tuo, pervincam, qui male factos
emendare parat versus; hoc lenius ille
quo melior vir est longe subtilior illo,
qui multum puer et loris et funibus udis
exoratus, ut esset opem qui ferre poetis
antiquis posset contra fastidia nostra,
grammaticorum equitum doctissimus. ut redeam illuc:]

76. *inclamat* M, *exclamat* M_2. 77. *oppono* M, *appono* m.

X.—The eight verses included in brackets are condemned by editors as spurious on both external and internal evidence. They are not found in the best mss., in none of H and K's first or second families. The scholiasts are silent about them, and evidently were unaware of their existence. The fourth verse has a false quantity *vīr*, which it is not easy to emend. *Vt redeam illuc* in 8 has no meaning. Whither? is asked by both O

[1. *quam sis* M, *quod sis* m. 2. *nouo* m; *deuincam* m, *conuincam* m. 4. *Quo melior uir est* M, *uir et est* m, Meineke, L. Müller, *hic est* m. *Est quo uir melior* m, edd. vett. O. *Quo meliorque uir est* m. 5. *puer et* M, *puer est* Gesner. 6. *exoratus* M, *exortatus* m, *exhortatus* m, *excoriatus* Horkel, a reading which suggests unpleasant ideas of the Roman Orbilii. 8. *Romanorum* m.]

Nempe incomposito dixi pede currere versus
Lucili. quis tam Lucili fautor inepte est,
ut non hoc fateatur? at idem, quod sale multo
urbem defricuit, charta laudatur eadem.
nec tamen hoc tribuens dederim quoque cetera;
nam sic
et Laberi mimos ut pulchra poemata mirer.
ergo non satis est risu diducere rictum
auditoris; et est quaedam tamen hic quoque virtus.
est brevitate opus, ut currat sententia neu se
impediat verbis lassas onerantibus auris;
et sermone opus est modo tristi, saepe jocoso,

and K. To the pointing out the faults of Lucilius? This does not agree with the sequel. These verses were accordingly suspected by Aldus and Manutius, pronounced spurious by Lambinus, and omitted by Bentley. They must have been written before the tenth century, for some of the mss. which contain them are of that antiquity, probably some centuries earlier. Some critics have held that two recensions of this poem may have been made by Horace himself. L. Müller thought they were written by some contemporary of Horace: Kirchner, by Furius Bibaculus; F. C. Hermann, by Fannius. O says they have 'antiquum colorem,' and conjectures that they may have been written in the time of Fronto (circ. 150, A.D.). K thinks that date too early, and thinks the age of Ausonius, circ. 350, more likely, hinting at Tetradius, who is addressed by Ausonius, Ep. 15. 9, as emulating Lucilius.

2. *inepte* M, *inepti* M_2. 5. *num sic* M, *nam sic* M_2, Pph., Acr., the true reading. *non* m, *nec* m. 7. *diducere* M, *deducere* M_2.

defendente vicem modo rhetoris atque poetae
interdum urbani, parcentis viribus atque
extenuantis eas consulto. ridiculum acri
fortius et melius magnas plerumque secat res.
illi, scripta quibus comoedia prisca viris est,
hoc stabant, hoc sunt imitandi; quos neque pulcher
Hermogenes umquam legit neque simius iste,
nil praeter Calvum et doctus cantare Catullum.
'at magnum fecit, quod verbis Graeca Latinis
miscuit.' o seri studiorum, quine putetis
difficile et mirum, Rhodio quod Pitholeonti
contigit? 'at sermo lingua concinnus utraque
suavior, ut Chio nota si commixta Falerni est.'
cum versus facias, te ipsum percontor, an et cum
dura tibi peragenda rei sit causa Petilli?
scilicet oblitus patriaeque patrisque, Latine

13. *urbane* M_2, *urbani* M. 21. *putetis* M, *putatis* m. 24. *ut* M, *et* M_2. 26. *Petilli* better supported than *Petelli*. 27. *oblitus* M, *oblitos* conj. Bent., an unwieldy conjecture adopted by H and many edd.; *patrumque* Peerlk.; *latini* M (incl. all Cruq.'s mss.), *latine* M_2, Lamb. O, and most edd. from Lamb. to O, save Bent., who restored *Latini*, explaining it of *Latinus*, who is three times called *pater* by Virgil, Aen. 7. 61: 7. 92: 11. 469. But the quotations are unfair, for in the first two Latinus is called *pater* with direct reference to Lavinia, his daughter; in the third, probably with reference to his age. *Latinus* was not regarded as the *pater* of the Romans: Aeneas, or Mars, or Quirinus, might have been so spoken of by an Augustan poet but not Latinus. Again Bent. says that *exsudare causas Latine* is a portentous expression; surely the whole portent, if any, is

cum Pedius causas exsudet Poplicola atque
Corvinus, patriis intermiscere petita
verba foris malis, Canusini more bilinguis?
atque ego cum Graecos facerem natus mare citra
versiculos, vetuit me tali voce Quirinus,
post mediam noctem visus, cum somnia vera:
'in silvam non ligna feras insanius, ac si
magnas Graecorum malis implere catervas.'
turgidus Alpinus jugulat dum Memnona, dumque
defingit Rheni luteum caput, haec ego ludo,
quae neque in aede sonent certantia judice Tarpa,
nec redeant iterum atque iterum spectanda theatris.
arguta meretrice potes Davoque Chremeta
eludente senem comis garrire libellos
unus vivorum, Fundani; Pollio regum
facta canit pede ter percusso; forte epos acer
ut nemo Varius ducit; molle atque facetum
Vergilio adnuerunt gaudentes rure Camenae.

in the words *exsudare causas*; the addition of *Latine* makes no difference. I am confident the expression is perfect Latin, and is the true reading. 31. *Atque* M, *Atqui* m, Bent. Horace does not elide *atqui*, Lachmann on Lucr., p. 168 (K.) 32. *me tali* M, *tali me* m, Bent. 37. *Defingit* M, *Diffingit* M_2, *Defindit* m. *Diffindit* m. 39. *spectanda* M, *spectata* M_2, *spectatque* G; perhaps *spectacla:* cf. Manil. 5. 471: comica componet laetis spectacula ludis. For the form *spectaclum*, cf. Prop. 4. 8. 21, 56. 40. *in meretrice*, Peerlk. *potes* M, *potest* M_2, *potens* m. *places*, Herkel. 43. *Facta* M, *Fata* m, a regular variant, and vice versâ. 44. *ducit* M, *ductu* M_2, *dicit* m, *dictu* m. 45. The true reading *adnuerunt* is not in any first-rate ms., being altered

hoc erat, experto frustra Varrone Atacino
atque quibusdam aliis melius quod scribere possem,
inventore minor; neque ego illi detrahere ausim
haerentem capiti cum multa laude coronam.
at dixi fluere hunc lutulentum, saepe ferentem
plura quidem tollenda relinquendis. age, quaeso,
tu nihil in magno doctus reprehendis Homero?
nil comis tragici mutat Lucilius Acci?
non ridet versus Enni gravitate minores,
cum de se loquitur non ut majore reprensis?
quid vetat et nosmet Lucili scripta legentis
quaerere, num illius, num rerum dura negarit
versiculos natura magis factos et euntis
mollius, ac si quis pedibus quid claudere senis,
hoc tantum contentus, amet scripsisse ducentos
ante cibum versus, totidem cenatus? Etrusci
quale fuit Cassi rapido ferventius amni
ingenium, capsis quem fama est esse librisque
ambustum propriis. fuerit Lucilius, inquam,
comis et urbanus, fuerit limatior idem

to *adnuerint* or *adnuerant*. The shortening of the penult. often led scribes to substitute other tenses. 47. *possem* M, *possim* M_2. 49. *cum multa* M, *multa cum* Aldus and the older edd. 51. *quaero* M, *quaeso* M_2. 52. *reprehendis* M, *reprendis* m. 53. *acci* M, *accii* M_2, *Atti* Lamb., wrongly. *Enni*, Peerlk., with *Acci* in 54. 56. *notat*, Acron's lemma; hence the archaic form *uotat* for *uetat* is discussed and rejected by K, rightly. 58. *factos* M, *altos* Gm, a very bad case of alteration. 59. *ac* M, *at* m, *et* m. 62. *amni* M, *amne* m. 65. *urbanis* M_2.

quam rudis et Graecis intacti carminis auctor,
quamque poetarum seniorum turba; sed ille,
si foret hoc nostrum fato dilatus in aevum,
detereret sibi multa, recideret omne quod ultra
perfectum traheretur, et in versu faciendo
saepe caput scaberet, vivos et roderet unguis.
saepe stilum vertas, iterum quae digna legi sint
scripturus, neque, te ut miretur turba, labores,
contentus paucis lectoribus. an tua demens
vilibus in ludis dictari carmina malis?
non ego; nam satis est equitem mihi plaudere, ut audax,
contemptis aliis, explosa Arbuscula dixit.
men moveat cimex Pantilius, aut cruciet quod
vellicet absentem Demetrius, aut quod ineptus
Fannius Hermogenis laedat conviva Tigelli?
Plotius et Varius, Maecenas Vergiliusque,
Valgius et probet haec Octavius optimus atque
Fuscus et haec utinam Viscorum laudet uterque!
ambitione relegata te dicere possum,
Pollio, te, Messalla, tuo cum fratre simulque
vos, Bibule et Servi, simul his te, candide Furni,

66. *rudis et*] *Rudius* Casaubon. But the gentile adj. from *Rudiae* is *Rudinus*, not *Rudius;* Ennius himself wrote 'Nos sumus Romani qui fuvimus ante Rudini.' *actor*, Porph., Acron's lemma, and so Bährens, Lect. Hor., p. 29. 68. *dilapsus* M, H, absurdly. *dilapsus* means 'falling to pieces.' *dilatus* SG, 1 Bland., Bent., O; *delapsus* 3 Bland., K, H ed. min. *delatus* m. 69. *Detraheret* m. 78. *crucier*, Aldine and old edd., without mss. authority. 86. *bibuli* M, owing to proximity of

compluris alios, doctos ego quos et amicos
prudens praetereo; quibus haec, sint qualiacumque,
arridere velim, doliturus, si placeant spe
deterius nostra. Demetri, teque, Tigelli,
discipularum inter jubeo plorare cathedras.
i, puer, atque meo citus haec subscribe libello.

88. SVNT.

Vos. Bibule, Muretus, N. Heinsius. 88. *sint* M, Acr., H, *sunt* Gm, O. 91. *Discipularum* M, *Discipulorum* m. 92. Probably spurious, in my opinion.

LIBER SECUNDUS.

I.

'SUNT, quibus in satira videar nimis acer et ultra
legem tendere opus; sine nervis altera, quicquid
composui, pars esse putat similisque meorum
mille die versus deduci posse. Trebati,
quid faciam, praescribe.' 'quiescas.' 'ne faciam,
inquis,
omnino versus?' 'aio.' 'peream male, si non
optimum erat: verum nequeo dormire.' 'ter uncti
transnanto Tiberim, somno quibus est opus alto,
irriguumque mero sub noctem corpus habento.
aut, si tantus amor scribendi te rapit, aude
Caesaris invicti res dicere, multa laborum
praemia laturus.' 'cupidum, pater optime, vires
deficiunt: neque enim quivis horrentia pilis
agmina nec fracta pereuntis cuspide Gallos
aut labentis equo describit volnera Parthi.'

1. VIDEOR. 15. DESCRIBAT.

II., I.—1. *satyra* M, Pph., *satira* M_2, Acr. on 1. 1. 1, *satura* Porph., ibid.; *uidear* M, Bent., H, *uideor* M_2, O. 2. *intendere* m, N. Heinsius. 4. *deduci* M, *diduci* M_2. 7. ter uncti] *peruncti* conj. T. J. B. Brady. 10. *rapit* M, *capit* m, Bent. 14. *nec* m. 15. *describit* M, Bent., *describat* M, OH, *describet* G, *descripsit* schol. Pers. 5. 4.

'attamen et justum poteras et scribere fortem,
Scipiadam ut sapiens Lucilius.' 'haud mihi dero,
cum res ipsa feret: nisi dextro tempore, Flacci
verba per attentam non ibunt Caesaris aurem,
cui male si palpere, recalcitrat undique tutus.'
'quanto rectius hoc quam tristi laedere versu
Pantolabum scurram Nomentanumque nepotem!
cum sibi quisque timet, quamquam est intactus, et odit.'
'quid faciam? saltat Milonius, ut semel icto
accessit fervor capiti numerusque lucernis.
Castor gaudet equis; ovo prognatus eodem
pugnis; quot capitum vivunt, totidem studiorum
milia: me pedibus delectat claudere verba
Lucili ritu nostrum melioris utroque.
ille velut fidis arcana sodalibus olim
credebat libris; neque si male cesserat, usquam
decurrens alio, neque si bene; quo fit, ut omnis
votiva pateat veluti descripta tabella
vita senis. sequor hunc Lucanus an Apulus anceps:
nam Venusinus arat finem sub utrumque colonus,
missus ad hoc pulsis, vetus est ut fama, Sabellis,

31. VNQVAM.

17. *deero* M, O, *dero*, G, H. 18. *cum* M, *Dum* M_2. 20. *palpare* m, Bent., if *recalcitrat* is read; *recalcitrat* M, *recalcitret* 1m, Bent., if *palpere* is read with M. 22. *que* M, *ue* M_2, Bent., Pph. 23. *Quem* Döderlein. 24. *semel* M, *simul* m. 31. *gesserat* M, *cesserat* m. *gesserat* points to an early uncial corruption, C being mistaken for G. *usquam* M, 1 Bland., *unquam* m, O.

quo ne per vacuum Romano incurreret hostis,
sive quod Apula gens seu quod Lucania bellum
incuteret violenta. sed hic stilus haud petet ultro
quemquam animantem et me veluti custodiet ensis
vagina tectus; quem cur destringere coner
tutus ab infestis latronibus? o pater et rex
Iuppiter, ut pereat positum robigine telum,
nec quisquam noceat cupido mihi pacis! at ille,
qui me commorit ('melius non tangere!' clamo),
flebit et insignis tota cantabitur urbe.
Cervius iratus leges minitatur et urnam,
Canidia Albuci, quibus est inimica, venenum,
grande malum Turius, si quid se judice certes.
ut quo quisque valet suspectos terreat, utque
imperet hoc natura potens, sic collige mecum:
dente lupus, cornu taurus petit; unde nisi intus
monstratum? Scaevae vivacem crede nepoti
matrem; nil faciet sceleris pia dextera (mirum,
ut neque calce lupus quemquam neque dente petit
bos;)

37. *Quo? ne* H, which artificial reading has been abandoned by him. 38. *quid–quid—belli* conj. Bent. 41. *destringere* M, *distringere* M_2. 45. *commordit* m, Rutgers. 48. *albuci* M, *albuti* m. 49. *turius* M, *turias* M_2, *Furius* others, 'contra metrum.' *quid–certes* M (H's 1st class), *quis–certet* M (H's 2nd and 3rd classes), both good readings, and in point of ms. authority pretty evenly balanced; therefore prefer the harder, which is supported by 2. 5. 27: *si res certabitur olim*. 54. *faciet* M, *faciat* Gm, *faceret* m; *mirum* M, *nimirum* Meineke. 55. *Ni*, also *Si*, conj. Bent., though well defending *Vt; petit* M, *petat* M_2,

sed mala tollet anum vitiato melle cicuta.
ne longum faciam: seu me tranquilla senectus
expectat seu mors atris circumvolat alis,
dives, inops, Romae, seu fors ita jusserit exul;
quisquis erit vitae scribam color.' 'o puer, ut sis
vitalis metuo, et majorum ne quis amicus
frigore te feriat.' 'quid, cum est Lucilius ausus
primus in hunc operis componere carmina morem,
detrahere et pellem, nitidus qua quisque per ora
cederet, introrsum turpis, num Laelius aut qui
duxit ab oppressa meritum Carthagine nomen,
ingenio offensi aut laeso doluere Metello
famosisque Lupo cooperto versibus? atqui
primores populi arripuit populumque tributim,
scilicet uni aequus virtuti atque ejus amicis.
quin ubi se a volgo et scaena in secreta remorant
virtus Scipiadae et mitis sapientia Laeli,
nugari cum illo et discincti ludere, donec
decoqueretur holus, soliti. quicquid sum ego, quamvis

which Bent. preferred. 56. *mala* M, *male* M_2, Pph.; *tollet* M, *tollit* m. 59. *iusserit* M, *luserit* m, Fea. 65. *cederet* M, *in cederet* m, *in-cederet* N. Heinsius; *aut* M, *et* GM_2. 68. *coperto* D (Argentoratensis) H, *cooperto* M. 69. *tributim* M, *tributum* M_2, Lamb. 74. *Dequoqueretur* H, which has about equal authority with *Decoqueretur* O. Good mss. of Virg. Aen. 7. 636; Ovid. Met. 7. 265, have the form *quoquo*. Cicero added to his fame as a punster by saying to the son of a cook who was canvassing in his presence: 'ego quoque tibi favebo': Quint. Inst. 6. 3. 47 (H); *holus* M, H, *olus* m, O.

infra Lucili censum ingeniumque, tamen me
cum magnis vixisse invita fatebitur usque
invidia, et fragili quaerens illidere dentem
offendet solido, nisi quid tu, docte Trebati,
dissentis.' 'equidem nihil hinc diffingere possum.
sed tamen ut monitus caveas, ne forte negoti
incutiat tibi quid sanctarum inscitia legum:
si mala condiderit in quem quis carmina, jus est
judiciumque.' 'esto, si quis mala; sed bona si quis
judice condiderit laudatus Caesare? si quis
opprobriis dignum latraverit, integer ipse?'
'solventur risu tabulae, tu missus abibis.'

79. DIFFINDERE.

79. *diffingere* M, Bent., *diffindere* M_2 (incl. V) OH; but I do not think it can be right. *diffindere* means 'to split in pieces,' and if it is the reading here, the sense must be, 'I can split,' *i.e.* I can smash, none of your arguments. It could *not* mean, 'I cannot take away aught from this,' as it is explained by L and S and by O. The legal formula of the praetor *Hic dies diffissus esto* is in accordance with the literal meaning of the verb, but has nothing to do with the supposed meaning here. K returns to *diffingere*, a Horatian word, giving excellent sense, supported by excellent mss.; *diffidere* M_2, Pph., *defringere* m. 84. *laudatus* M, *laudatur* M_2. 85. *latrauerit* M, *lacerauerit* m, Lamb., Bent. quite wrongly. 86. *tabulae* M, *rabulae* conj. Francke, a bold emendation. *rabula* was used by Lucilius, 1185 Lach.; cf. Cic. Or. 15. 47; de Or. 1. 46. 202: it is joined with *latrator* by Quint. Inst. 12. 9. 12. Nonius, 26, 21: *Rabulae litigiosi a rabie dicti.* If *directly* from *rabo* or *rabies*, of course the first syllable is short. The only poetical passage where it occurs is in a frag. of Varro, the metre of which is uncertain. It is arranged by

II.

QVAE virtus et quanta, boni, sit vivere parvo ;—
nec meus hic sermo est, sed quae praecepit Ofellus
rusticus, abnormis sapiens crassaque Minerva ;—
discite non inter lances mensasque nitentis,
cum stupet insanis acies fulgoribus et cum
adclinis falsis animus meliora recusat ;
verum hic inpransi mecum disquirite. 'cur hoc?'
dicam, si potero. male verum examinat omnis
corruptus judex. leporem sectatus equove
lassus ab indomito vel, si Romana fatigat
militia adsuetum Graecari, seu pila velox,

2. OFELLA.

Vahlen : *An hic qui rabularúm gregem*, but *gregem* precedes *rabularum* in the mss., and this looks like the beginning of a bacchiac : *An hic qui gregém rabulárum*, making it long.

II.—1. *boni* M, *bonis* m, Pph., *bono* m. A vocative misunderstood has often caused scribes to err. 2. *quae* M, *quem* M_2; *Ofellus* M, except S_2, which has *Ofella*, Bent.'s conjecture. In 53, 112, 133 there is no variant, all mss. having *Ofello*, *Ofellum*, *Ofelli*. The names *Ofellius* and *Ofella* have come down to us, not *Ofellus*. Still there may have been the third form *Ofellus*, or, if not, and if Horace's neighbour was *Ofellius* or *Ofella*, Horace may have slightly altered it, intentionally. 3. *abnormis* M_2, rightly I think. Lamb. refers to Cic. Lael. 5. 18 : 'ad istorum normam sapientes.' *abnormi* M (incl. V), 'non ita concinne,' Bent. Ac. has *abnormis*, with the comment *ultra normam philosophiae peritus, aut abnormi recta.* (? secta). O says *abnormi Minerva* would have made the ancients smile.

molliter austerum studio fallente laborem,
seu te discus agit, pete cedentem aera disco;
cum labor extuderit fastidia, siccus, inanis
sperne cibum vilem; nisi Hymettia mella Falerno
ne biberis diluta. foris est promus, et atrum
defendens piscis hiemat mare: cum sale panis
latrantem stomachum bene leniet. unde putas aut
qui partum? non in caro nidore voluptas
summa, sed in te ipso est. tu pulmentaria quaere
sudando: pinguem vitiis albumque neque ostrea
nec scarus aut poterit peregrina juvare lagois.
vix tamen eripiam, posito pavone velis quin
hoc potius quam gallina tergere palatum,
corruptus vanis rerum, quia veneat auro
rara avis et picta pandat spectacula cauda;
tamquam ad rem attineat quicquam. num vesceris
ista,
quam laudas, pluma? cocto num adest honor idem?
carne tamen quamvis distat nil, hac magis illam
imparibus formis deceptum te petere! esto:

29. ILLA. 30. PATET.

13. *agit* M, *aget* M_2. 14. *extuderit* M, *extulerit* M_2, *expulerit* m, Bent. *extuderit* is right; *contulit* is a variant for *contudit*, Serm. 2. 7. 16; Epp. 2. 1. 10: *contulerit* for *contuderit*, Epp. 1. 8. 5 (K). 28. *cocto num adest* M. Bent. conj. (not reads) *coctone etiam est.* *honor* M, *color* m. 29. *distat* M, *distet* m; *hac* M, *haec* m; *illa* M, *illam* M, perhaps *illVM* (sc. pavonem). 30. *petere* M, Porph. Acr., H; *patet* M_2, O. With the false reading *patet*, many unfortunate emendations of these lines have

unde datum sentis, lupus hic Tiberinus an alto
captus hiet, pontisne inter jactatus, an amnis
ostia sub Tusci? laudas, insane, trilibrem
mullum, in singula quem minuas pulmenta necesse
est.
ducit te species, video: quo pertinet ergo
proceros odisse lupos? quia scilicet illis
majorem natura modum dedit, his breve pondus.
jejunus raro stomachus volgaria temnit.
'porrectum magno magnum spectare catino
vellem,' ait Harpyiis gula digna rapacibus. at vos,
praesentes Austri, coquite horum obsonia. quamquam
putet aper rhombusque recens, mala copia quando
aegrum sollicitat stomachum, cum rapula plenus

been made. Thus Madvig conj. *Carne tamen, quam vis, distat nihil haec magis illa*, taking *magis = lanx* (so O's '*Censor Jenensis*,' 1837), and separating *quamvis* into two words. Meineke supposed a line had fallen out after *illa* of this sort: *Delector: quid habet pulchri Junonius ales?* O reads *Carne tamen quamvis distat nil, hac magis illa*, with full stop, supplying *vesceris*. Dill. points at *distat*, making the sentence go on to *patet*, and understanding *deceptum* before *nil hac magis illa* and *sed* before *imparibus formis*. *petere* was in the archetype. *patet* was the easy alteration. With *petere* and *illam* there is no occasion for any change whatever, and the sense is simple. 35. *quo* M, *quid* M_2. 38. *raro* M, *raris* M_2, *rari* Acr. and Heindorf, who joins *ieiunus rari* 'hungering after what is rare,' which is scarcely Latin. Bent. unreasonably suspected the verse. 39. Perhaps IN *magno*: cf. 6. 88, 106. 41. *coquite* MO, *quoquite* m, H; *quamquam* or *quanquam* M, *quamuis* M_2. 42. *mala* M, *male* M_2.

atque acidas mavolt inulas. necdum omnis abacta
pauperies epulis regum; nam vilibus ovis
nigrisque est oleis hodie locus. haud ita pridem
Galloni praeconis erat acipensere mensa
infamis. quid? tunc rhombos minus aequora alebant?
tutus erat rhombus tutoque ciconia nido,
donec vos auctor docuit praetorius. ergo
si quis nunc mergos suavis edixerit assos,
parebit pravi docilis Romana juventus.
sordidus a tenui victu distabit, Ofello
judice; nam frustra vitium vitaveris illud,
si te alio pravum detorseris. Avidienus,
cui Canis ex vero ductum cognomen adhaeret,
quinquennis oleas est et silvestria corna,
ac nisi mutatum parcit defundere vinum, et
cujus odorem olei nequeas perferre, licebit
ille repotia, natalis aliosve dierum
festos albatus celebret, cornu ipse bilibri
caulibus instillat, veteris non parcus aceti.
quali igitur victu sapiens utetur? et horum
utrum imitabitur? hac urget lupus, hac canis, aiunt.

53. OFELLA. 56. DICTUM.

44. *abacta est* m. 48. *tunc* M, *tum* M_2; *aequor alebat* MH, *aequora alebant* M_2, Bent., O. Either reading may have sprung from the other, and the plural avoids ambiguity. 53. *distabat* M, H, a reading of which Bent. speaks well; *distabit* m, O, rightly, I think. 55. *prauum* M, *prauus* m, Bent. 56. *ductum* V, m, Bent., a better reading than *dictum* M, OH. 58. *defundere* M, *diffundere* M_2. *diffundere* would mean 'to bottle' his wine, which is not the sense here. 64. *aiunt* M, *angit* m.

mundus erit, qua non offendat sordibus atque
in neutram partem cultus miser. hic neque servis,
Albuci senis exemplo, dum munia didit,
saevus erit; nec sic ut simplex Naevius unctam
convivis praebebit aquam; vitium hoc quoque
magnum.
accipe nunc, victus tenuis quae quantaque secum
adferat. in primis valeas bene: nam, variae res
ut noceant homini, credas, memor illius escae,
quae simplex olim tibi sederit; at simul assis
miscueris elixa, simul conchylia turdis,
dulcia se in bilem vertent stomachoque tumultum
lenta feret pituita. vides, ut pallidus omnis
cena desurgat dubia? quin corpus onustum
hesternis vitiis animum quoque praegravat una
atque adfigit humo divinae particulam aurae.
alter, ubi dicto citius curata sopori
membra dedit, vegetus praescripta ad munia surgit.
hic tamen ad melius poterit transcurrere quondam,
sive diem festum rediens advexerit annus,
seu recreare volet tenuatum corpus, ubique

65. *qua* M (incl. 4 Bland.), Bent., OH; *qui* M. A scribe might well change *qua* to *qui* here, not vice versâ, and 1. 2. 123, *munda hactenus*, quoted by Bent., strongly supports *qua*. *offendat* M, *offendit* or *offendet* m; *sordidus* m, a stereotyped variant as K says. 67. *didit* M, *dedit* M. 79. *adfigit* or *affigit* M, *affligit* m, Bent., who, however, says, 'utraque lectio proba est,' largely illustrating both. 83. *aduexerit* M, *adduxerit* m. 84. *ubiue* conj. Bent.

accedent anni *et* tractari mollius aetas
imbecilla volet; tibi quidnam accedet ad istam,
quam puer et validus praesumis, mollitiem, seu
dura valetudo inciderit seu tarda senectus?
rancidum aprum antiqui laudabant, non quia nasus
illis nullus erat; sed credo hac mente, quod hospes
tardius adveniens vitiatum commodius quam

85. *et tractari* Bent.'s Reginensis, m, Bent., O, *et* om. M, H. *et* may have easily fallen out here, or else the scribe may have intentionally omitted it, taking *tractari–volet* for an apodosis. 91. *uitiaret* M, better supported than *uitiatum* M, can only be accounted for by supposing the scribe had *consumeret* in his mind or eye. I suspect that 89–93 are spurious. I do not believe the earliest men praised a 'rancid' boar. Primitive people prefer their meat fresh. But they did violence to their natural tastes. Why? Because a late arriving guest could eat it better tainted than the owner eat it fresh or whole, whichever *integrum* means. That I deny, but let it pass. But surely if a man has a boar in his larder, there is just as much chance of a guest arriving before it has turned as after. Again, what is the meaning of *tardius adveniens*? If it means arriving late for dinner, it makes nonsense, for surely the boar would not become *rancidus* in a few hours. If it means arriving after a few days' interval, it makes nonsense, for surely the household would not leave their boar untouched so long, on the chance of a guest arriving. *erat* in 90 is doubtful Latin. There is no instance in Horace of *quia* with indic. where an actual fact, or a possible hypothesis is not stated. *intĕgrum* is against the usage of the Satires: cf. 113, 2. 4. 54. *hac mente ut* is a Latin phrase, 'with this design that' as Serm. 1. 1. 31., *hac mente quod*, with imp. subj., is very unusual, if it can be supported at all. *commodius* is not

integrum edax dominus consumeret. hos utinam inter
heroas natum tellus me prima tulisset!
das aliquid famae, quae carmine gratior aurem
occupet humanam: grandes rhombi patinaeque
grande ferunt una cum damno dedecus; adde
iratum patruum, vicinos, te tibi iniquum,
et frustra mortis cupidum, cum derit egenti
as, laquei pretium. 'jure,' inquit, 'Trausius istis
jurgatur verbis; ego vectigalia magna
divitiasque habeo tribus amplas regibus.' ergo,
quod superat non est melius quo insumere possis?
cur eget indignus quisquam te divite? quare
templa ruunt antiqua deum? cur, improbe, carae
non aliquid patriae tanto emetiris acervo?
uni nimirum recte tibi semper erunt res!
o magnus posthac inimicis risus! uterne

an apt expression. The whole passage, again, is a strange digression: from 70 to 88 a glutton is lectured in the 2nd person; at 94 the lecture is renewed in the 2nd person, having been interrupted to explain why the ancients praised a rancid boar, which I deny they did. 95. *occupet* M, OH, *occupat* M. 99. *As* M (incl. 4 Bland.), *Aes* m; *inquit* M, *inquis* m, perhaps rightly; the proximity of Trausius would almost certainly cause the change to *inquit; trausius* M, *trauius* M_2, Porph., *tranius* Ac., *traulius* m, *transius* m. *Trausius*, *Trosius*, and *Tranius* are found in Inscriptions. 101. *ergo hoc* S. 105. *e tanto metiris* S, ap. O. 106. *recte tibi* M, *rectae tibi* V, M_2; *tibi recte* m, Bent.; *erunt* M, *eunt* Bent., from N. Heinsius's conj.

ad casus dubios fidet sibi certius? hic, qui
pluribus adsuerit mentem corpusque superbum;
an qui, contentus parvo metuensque futuri,
in pace, ut sapiens, aptarit idonea bello?
quo magis his credas, puer hunc ego parvus Ofellum
integris opibus novi non latius usum
quam nunc accisis. videas metato in agello
cum pecore et gnatis fortem mercede colonum,
'non ego,' narrantem, 'temere edi luce profesta
quicquam praeter holus fumosae cum pede pernae.
ac mihi seu longum post tempus venerat hospes,
sive operum vacuo gratus conviva per imbrem
vicinus, bene erat non piscibus urbe petitis,
sed pullo atque haedo; tum pensilis uva secundas
et nux ornabat mensas cum duplice ficu:
post hoc ludus erat culpa potare magistra;

112. OFELLAM.

108. *fidet* M, *fidit* Gm, Acr. 112. *puer* M_2, *puerum* M: the latter arose from the proximity of *hunc*. 113. *latius* M, *lautius* m, H. Stephens, *laetius* N. Heinsius. 114. *metatum* M_2. 118. *Ac* M, *At* m. 119. *uocuo* m, H. 121. *tunc* MH, *tum* MO. 122. *ficu* M, *fico* M. 123. *culpa* M, a very difficult reading, and perhaps corrupt; *culmo* in the line below caught the scribe's eye, and made him alter the real word. Nothing convincing has been proposed: *cuppa* Lamb., *i.e.* 'with no arbiter bibendi but the bowl, or cask, itself'; *cupa* Bent., 'with mine hostess, καπηλίς (from whose house the wine was brought) in the chair'; *nulla* also conj. Bent.; *pulpa* N. Heinsius, with what meaning Bent. could not divine. Difficult though the ms. reading is, it is certainly better than any of these suggestions

ac venerata Ceres, ita culmo surgeret alto,
explicuit vino contractae seria frontis.
saeviat atque novos moveat Fortuna tumultus,
quantum hinc imminuet? quanto aut ego parcius aut vos,
o pueri, nituistis, ut huc novus incola venit?
nam propriae telluris erum natura neque illum
nec me nec quemquam statuit: nos expulit ille;
illum aut nequities aut vafri inscitia juris,
postremo expellet certe vivacior heres.
nunc ager Vmbreni sub nomine, nuper Ofelli
dictus, erit nulli proprius, sed cedet in usum
nunc mihi, nunc alii. quocirca vivite fortes,
fortiaque adversis opponite pectora rebus.'

132. POSTREMVM. 133. OFELLAE.

124. *ita* M, *ut* edd. before Bent., *uti* S_1, Lamb., Cruq., contra metrum. 127. *quanto*] *quanto* M_2, OH vulg., *quantum* M, *quando* Peerlkamp, possibly rightly. Both *quanto* and *quantum* may have arisen from the proximity of *quantum*. 128. *nituistis* M, *instituistis* M_2, Pph., *uixistis* m. 129. *propriae* M, *proprie* Gm. 132. *Postremum* M, OH, Bent., *Postremo* M_2, vulg. before Bent. rightly I think. 134. *erit* M, *erat* m, Bent.; *cedet* M, *cedit* m, Bent.

III.

'Si raro scribes, ut toto non quater anno
membranam poscas, scriptorum quaeque retexens,
iratus tibi, quod vini somnique benignus
nil dignum sermone canas, quid fiet? at ipsis
Saturnalibus huc fugisti sobrius. ergo
dic aliquid dignum promissis: incipe. nil est.

1. SIC RARO SCRIBIS.

III.—1. *Sic* M, *Si* M_2, 3 Bland., Bent.; *scribes* M, Bent., *scribis* M_2, 3 Bland. I think the opening lines originally ran thus:—

Si raro scribes, scriptorum quaeque retexes,
Iratus tibi quod vini somnique benignus
Nil dignum sermone canas, quid fiet? at ipsis
Saturnalibus huc fugisti sobrius.

Then the corruption of *si* into *sic* gave an interpolator a handle to foist in the hyperbolical words *ut toto non quater anno Membranam poscas*, regardless of the false quantity he was obliged to introduce in *scribĭs*. *scribes* and *scriptorum* ought to be brought into juxtaposition: cf. 1. 3. 54: Haec res et *jungit, junctos* et servat amicos. 104, infra: si quis *emat* citharas *emptas* comportet in unum: see note on vs. 104. The apodosis *quid fiet* ought to be brought nearer to its protasis, *si raro scribes*. Bent. saw that *quid fiet* was the apodosis, but was obliged to take *raro* as (by itself) equal to *tam raro*. Bent.'s reading given in the text is adopted by Mein., Fritzsche, H. ed. min.; *Sic–scribis* is read by O, Dill., Kirchner; Schutz has *Si–scribis*. 4. *ab* MH, *at* V, M_2, Bent., O. 5. I punctuate with Bent. *sobrius ergo* OH.

culpantur frustra calami, inmeritusque laborat
iratis natus paries dis atque poetis.
atqui voltus erat multa et praeclara minantis,
si vacuum tepido cepisset villula tecto.
quorsum pertinuit stipare Platona Menandro,
Eupolin, Archilochum, comites educere tantos?
invidiam placare paras virtute relicta?
contemnere miser; vitanda est improba Siren
Desidia, aut quicquid vita meliore parasti,
ponendum aequo animo.' 'di te, Damasippe, deaeque
verum ob consilium donent tonsore. sed unde
tam bene me nosti?' 'postquam omnis res mea Ianum
ad medium fracta est, aliena negotia curo,
excussus propriis. olim nam quaerere amabam,
quo vafer ille pedes lavisset Sisyphus aere,
quid sculptum infabre, quid fusum durius esset:
callidus huic signo ponebam milia centum;
hortos egregiasque domos mercarier unus
cum lucro noram; unde frequentia Mercuriali
imposuere mihi cognomen compita.' 'novi,

25. MERCURIALE.

10. *lecto* Bent. conj., but did not read. 12. *Archilocho* Bent.; *et ducere* m, Stallbaum. The scholiast on Pers. 3. 20, quoting v. 13, gives *quin tu* for *tantos*. Very strangely Bent. approved Rutgers' conj. *quid? tu* founded on that schol. *Quincte* also conj. Rutgers. 21. *faber* M_2, on account of proximity of *infabre*. 22. *sculptum* M, *scalptum* M_2. 25. *Mercuriale* M, OH, vulgo; *Mercuriali* Gryphius, and others, rightly, I think.

et miror morbi purgatum te illius.' 'atqui
emovit veterem mire novus, ut solet, in cor
trajecto lateris miseri capitisve dolore,
ut lethargicus hic cum fit pugil et medicum urget.'
'dum ne quid simile huic, esto ut libet.' 'o bone,
ne te
frustrere; insanis et tu stultique prope omnes,
si quid Stertinius veri crepat, unde ego mira
descripsi docilis praecepta haec, tempore quo me
solatus jussit sapientem pascere barbam
atque a Fabricio non tristem ponte reverti.
nam male re gesta cum vellem mittere operto
me capite in flumen, dexter stetit, et, 'cave faxis
te quicquam indignum; pudor,' inquit, 'te malus
angit
insanos qui inter vereare insanus haberi.
primum nam inquiram, quid sit furere: hoc si erit in te
solo, nil verbi, pereas quin fortiter, addam.
quem mala stultitia et quemcumque inscitia veri
caecum agit, insanum Chrysippi porticus et grex
autumat. haec populos, haec magnos formula
reges,
excepto sapiente, tenet. nunc accipe, quare
desipiant omnes aeque ac tu, qui tibi nomen

28. *Emouit* M, *Et mouit* M_2. 29. *capitisque* M, *capitisue* M_2, Bent. (lateris *aut* capitis, Acr.). 30. *medicum* M, *medicum* M. 33. *ueri* M, *uerum* M_2. 39. *angit* M (incl. 4 Bland.), Bent., *urget* M_2 (wrongly ascribed to 4 Bland. by H). 41. *sies* M_2.

insano posuere. velut silvis, ubi passim
palantis error certo de tramite pellit,
ille sinistrorsum, hic dextrorsum abit; unus utrique
error, sed variis illudit partibus; hoc te
crede modo insanum, nihilo ut sapientior ille,
qui te deridet, caudam trahat. est genus unum
stultitiae nihilum metuenda timentis, ut ignis,
ut rupis fluviosque in campo obstare queratur;
alterum et huic varum et nihilo sapientius ignis
per medios fluviosque ruentis; clamet amica
mater, honesta soror, cum cognatis pater, uxor:
'hic fossa est ingens! hic rupes maxima! serva!'—;
non magis audierit quam Fufius ebrius olim,
cum Ilionam edormit, Catienis mille ducentis
'mater te appello,' clamantibus. huic ego volgus
errori similem cunctum insanire docebo.
insanit veteres statuas Damasippus emendo;
integer est mentis Damasippi creditor? esto.
'accipe quod numquam reddas mihi,' si tibi dicam,
tune insanus eris, si acceperis? an magis excors,
rejecta praeda, quam praesens Mercurius fert?
scribe decem a Nerio; non est satis: adde Cicutae

50. *utrique* M, 4 Bland., Bent., O, *utrisque* M_2, H. 53. *trahat* M, *trahit* M_2. 56. *uarum* M, *uarium* M_2, Bent. 57. *amice* Schneidewin. 60. *fufius* M, *fusius* M_2. 62. *uulgus* M, Bent., *uulgum* M_2. Horace did not use the masc. form. 69. *anerio* M, *a nerio* all Bland., m, Pph., Acr., edd. vulgo, *nerio* G, S corr. m, Serv. ad. Aen. 7. 422, schol. Pers. 2. 14, edd. before Lamb.

nodosi tabulas centum, mille adde catenas:
effugiet tamen haec sceleratus vincula Proteus.
cum rapies in jus malis ridentem alienis,
fiet aper, modo avis, modo saxum et, cum volet, arbor.
si male rem gerere insani est, contra bene sani;
putidius multo cerebrum est, mihi crede, Perelli
dictantis, quod tu numquam rescribere possis.
audire atque togam jubeo componere, quisquis
ambitione mala aut argenti pallet amore,
quisquis luxuria tristive superstitione
aut alio mentis morbo calet; huc propius me,
dum doceo insanire omnis vos ordine, adite.
danda est ellebori multo pars maxima avaris;
nescio an Anticyram ratio illis destinet omnem.
heredes Staberi summam incidere sepulchro:
ni sic fecissent, gladiatorum dare centum
damnati populo paria atque epulum arbitrio Arri,
frumenti quantum metit Africa. 'sive ego prave,
seu recte, hoc volui; ne sis patruus mihi.' credo
hoc Staberi prudentem animum vidisse. 'quid ergo
sensit, cum summam patrimoni insculpere saxo
heredes voluit?' quoad vixit, credidit ingens
pauperiem vitium et cavit nihil acrius, ut, si

75. PERILLI.

72. *ius* M, *iura* M; some early copyists took *mălis* for *mălis:* cf. their mistake about *fŏcalia*, 255, infra. 75. *perelli* M, H; *perilli* m O. 74. *insani, contra bene sani est* m, Bent. 76. *tu quod* S (ap. O.) 86. *Arri et* Bent. 87. *et quantum* Heind.

forte minus locuples uno quadrante periret,
ipse videretur sibi nequior: omnis enim res,
virtus, fama, decus, divina humanaque pulchris
divitiis parent; quas qui construxerit, ille
clarus erit, fortis, justus. sapiensne? etiam, et rex
et quicquid volet. hoc, veluti virtute paratum,
speravit magnae laudi fore. quid simile isti
Graecus Aristippus qui servos projicere aurum
in media jussit Libya, quia tardius irent
propter onus segnes? uter est insanior horum?
nil agit exemplum, litem quod lite resolvit.
si quis emat citharas, emptas comportet in unum,
nec studio citharae nec Musae deditus ulli;
si scalpra et formas non sutor, nautica vela
aversus mercaturis, delirus et amens
undique dicatur merito. qui discrepat istis,
qui nummos aurumque recondit, nescius uti
compositis metuensque velut contingere sacrum?
si quis ad ingentem frumenti semper acervum

93. PERISSET.

93. *periret* M, H, rightly I think. *perisset* M_2, 3 Bland., O; Bent. left *periret* standing, but argues for *perisset*. But surely *periret* is better: 'if he were dying;' if he had died, he would have no care as to his wealth, unless we suppose a reference to his Manes, which is out of place. Modern edd. are divided between the two readings. 96. *construxerit* M, *contraxerit* M_2. 97. *ne* M, Bent., OH; *que* M_2; *et* M, om. Gm. 108. *qui* M, including all Bland. Ac., *quid* M_2, from an obvious cause. *istis* M, *iste* M_2.

porrectus vigilet cum longo fuste, neque illinc
audeat esuriens dominus contingere granum,
ac potius foliis parcus vescatur amaris ;
si positis intus Chii veterisque Falerni
mille cadis, nihil est, tercentum milibus, acre
potet acetum ; age, si et stramentis incubet, unde-
octoginta annos natus, cui stragula vestis,
blattarum ac tinearum epulae, putrescat in arca :
nimirum insanus paucis videatur, eo quod
maxima pars hominum morbo jactatur eodem.
filius aut etiam haec libertus ut ebibat heres,
dis inimice senex, custodis ? ne tibi desit ?
quantulum enim summae curtabit quisque dierum,
ungere si caules oleo meliore caputque
coeperis inpexa foedum porrigine ? quare,
si quidvis satis est, perjuras, surripis, aufers
undique ? tun sanus ? populum si caedere saxis
incipias servosve tuos, quos aere pararis,

112. *Proiectus* m, Bent. 113. *contingere* has been variously emended, being supposed to have come from *contingere* in 110 : *consumere* of Peerlk. is the best : perhaps *collingere*, though ἅπαξ εἰρημένον. 114. *uescatur* M, *pascatur* m, *uexatur* m. 117. *unde* M, *udis* Horkel, *ulvae* Meineke, *ultra* Peerlk. 119. *putrescat* M, *putescat* Cruq. 127. *periuras* MO, *peiuras* MH. 128. *tun sanus* M, *tu insanus* M_2, *tunc sanus* 1M, *tum sanus* S. *incessere* would be the usual word. 129. *seruosque* m ; *tuos* M, OH, *tuo* G, and so Bent. plausibly ; but cf. Plaut. Capt. 204 : *at pigeat postea Nostrum erum si vos Eximat vinculis Aut solutos sinat quos argento emerit.* (For *vos* read *suos* or *servos*.)

insanum te omnes pueri clamentque puellae :
cum laqueo uxorem interemis matremque veneno,
incolumi capite es ? quid enim ? neque tu hoc facis Argis,
nec ferro ut demens genetricem occidis Orestes.
an tu reris eum occisa insanisse parente,
ac non ante malis dementem actum Furiis, quam
in matris jugulo ferrum tepefecit acutum ?
quin, ex quo est habitus male tutae mentis Orestes,
nil sane fecit, quod tu reprehendere possis :
non Pyladen ferro violare aususve sororem est
Electram ; tantum male dicit utrique vocando
hanc Furiam, hunc aliud, jussit quod splendida bilis.
pauper Opimius argenti positi intus et auri,
qui Veientanum festis potare diebus
Campana solitus trulla vappamque profestis,
quondam lethargo grandi est oppressus, ut heres
jam circum loculos et clavis laetus ovansque
curreret. hunc medicus multum celer atque fidelis
excitat hoc pacto : mensam poni jubet atque
effundi saccos nummorum, accedere pluris
ad numerandum ; hominem sic erigit ; addit et illud :
'ni tua custodis, avidus jam haec auferet heres.'
'men vivo ?' 'ut vivas igitur, vigila : hoc age.'
'quid vis ?'

131. *interemis* M_2, *interimis* M. 132. *quidni ? neque enim* conj. Bent. 133. *occidis*, M, *occidit* m ; *genitricem* M, *genetricem* M_2, H. 139. *sororem est* m, Bent. 142. *opimius* M, *opimus* M_2. 143. *ueientanum* M, *uegentanum* M.

'deficient inopem venae te, ni cibus atque
ingens accedit stomacho fultura ruenti.
tu cessas? agedum, sume hoc tisanarium oryzae.' 155
'quanti emptae?' 'parvo.' 'quanti ergo?' 'octussibus.' 'eheu!'
quid refert, morbo, an furtis pereamque rapinis?'—
'quisnam igitur sanus?' 'qui non stultus.' 'quid avarus?'
'stultus et insanus.' 'quid, si quis non sit avarus, 159
continuo sanus?' 'minime.' 'cur, Stoice?' 'dicam.
'non est cardiacus' (Craterum dixisse putato),
'hic aeger': recte est igitur surgetque? negabit,
quod latus aut renes morbo temptentur acuto.
non est perjurus neque sordidus: immolet aequis
hic porcum Laribus: verum ambitiosus et audax; 165
naviget Anticyram. quid enim differt, barathrone

163. TENTANTUR.

154. *Ingens* M, *Praesens* conj. Bent., *Ingestis* Markland: perhaps *Ingentia*. *accedit* M, OH, *accedat* M_2. 155. *tisanarium* MH: *ptisanarium* O, edd. generally; *tu*] *Num* S, *tu* superscr. (ap. O). *Quid* Lamb. 156. *emptae* M, *empti* M_2. *octussibus* M, *octo assibus* m, *oct. assibus* V. 157. *pereamque* M, *pereamue* m, Bent. *pereamne* m, wrongly. 163. *aut* M, *et* M_2. *temptentur* MH, *temptantur* M_2, Bent. O, Priscian 6. 6. 30. The verse is condemned as spurious by Meineke and others, because it occurs in Ep. 1. 6. 28. (*si–temptantur*). 166. *barathrone* M: *balatroni*, 'to a pantaloon,' or *balatrone*, 'whether like a pantaloon,' conj. Bent. He reads the latter: the former is the better conjecture and if 1. 2. 1, *mendici mimae*, *balatrones* is placed side by with 1. 2. 56, *Qui pastum mimae donat fundumque laremque*, no one can deny that

dones quicquid habes, an numquam utare paratis ?
Servius Oppidius Canusi duo praedia, dives
antiquo censu, gnatis divisse duobus
fertur et hoc moriens pueris dixisse vocatis
ad lectum : 'postquam te talos, Aule, nucesque
ferre sinu laxo, donare et ludere vidi,
te, Tiberi, numerare, cavis abscondere tristem ;
extimui, ne vos ageret insania discors,
tu Nomentanum, tu ne sequerere Cicutam.
quare per divos oratus uterque Penatis,
tu cave ne minuas, tu, ne majus facias id,
quod satis esse putat pater et natura coercet.
praeterea ne vos titillet gloria, jure
jurando obstringam ambo : uter aedilis fueritve
vestrum praetor, is intestabilis et sacer esto.
in cicere atque faba bona tu perdasque lupinis,
latus ut in circo spatiere et aeneus ut stes,

174. VESANIA.

balatroni may be right. If *barathro* is kept, Bent. conj. *damnes*. 169. *diuisse* M, *diuisisse* m. 172. *perdere* Bent. 174. *insania* MH, *uesania* (or *uaesania*) M, Bent., OK. 183. *Latus* M, *Lentus* N. Heinsius, *Altus* Peerlkamp, *Lautus* al. ; *spatiere* M, perhaps *Altus–spectere*. The praetor was president of the games, to which he led the way heading a procession in a lofty chariot ; he viewed them from a lofty box. The *pompa* of the praetor was as much an object of *spectatio* as the games themselves. The objection to *spatiere* is, that it is generally of promenading ; and, first, there was no promenading at the games ; secondly, anyone can promenade with a consequential air without waiting until he is praetor. *aut* M, *et* M_2, Bent., *et ut* m.

nudus agris, nudus nummis, insane, paternis ;
scilicet ut plausus, quos fert Agrippa, feras tu,
astuta ingenuum volpes imitata leonem.—
'ne quis humasse velit Ajacem, Atrida, vetas cur ?'
'rex sum.' 'nil ultra quaero plebeius.' 'et aequam
rem imperito ; at si cui videor non justus, inulto
dicere, quod sentit, permitto.' 'maxime regum,
di tibi dent capta classem redducere Troja !
ergo consulere et mox respondere licebit ?'
'consule.' 'cur Ajax, heros ab Achille secundus,
putescit, totiens servatis clarus Achivis,
gaudeat ut populus Priami Priamusque inhumato,
per quem tot juvenes patrio caruere sepulchro ?'
'mille ovium insanus morti dedit, inclitum Ulixen
et Menelaum una mecum se occidere clamans.'
'tu cum pro vitula statuis dulcem Aulide natam
ante aras spargisque mola caput, improbe, salsa,
rectum animi servas *cur*sum ? insanus quid enim
Ajax

189. AC. 191. DEDVCERE. 201. QVORSVM.

Bent. restored *et :* for according to him nowhere *apud veteres poetas* is *aëneus* trisyllabic, unless when it is a false reading for *aereus*. This is certainly true of the poets of Horace's time : in Plautus the word is, according to modern critics, always trisyllabic. Schütz has *aut*. 188. *quaere*^{ro} V ('*pro re syllaba erasa supra scriptum ro*,' Cruq.), hence *quaere* Bent. 189. *ac* M, OH, *at* V. 190. *quod* M, *quid* m, *quae* m. 191. *reducere* M, H ed. min. *redducere* M_2, H, *deducere* m, Pph., Bent., O. 194. *Putescit* M, OH, *Putrescit* G, m, Bent., H, ed. min. 201. *quor-*

fecit, cum stravit ferro pecus? abstinuit vim
uxore et gnato; mala multa precatus Atridis,
non ille aut Teucrum aut ipsum violavit Ulixen.'
'verum ego ut haerentis adverso litore navis
eriperem, prudens placavi sanguine divos.'
'nempe tuo, furiose.' 'meo, sed non furiosus.'
qui species alias veris † scelerisque tumultu
permixtas capiet, commotus habebitur, atque,
stultitiane erret, nihilum distabit, an ira.
Ajax immeritos cum occidit, desipit, agnos;
cum prudens scelus ob titulos admittis inanis,
stas animo et purum est vitio tibi, cum tumidum est, cor?
si quis lectica nitidam gestare amet agnam,
huic vestem, ut gnatae, paret ancillas, paret aurum,

sum M, O, vulgo; *cursum* Bothe: cf. 2. 5. 78, *recto depellere cursu*. This is one of the few emendations H admits into his text. 207. *furiosus* M, perhaps *furio*SI. 208. *ueri sceleris* M, *ueris sceleris* G and perhaps V: [V habet species alias ueris . . . sed f. littera maiuscula ademta sequenti dictioni, adscripta erat praecedenti; Cruq.], *ueris celeris* M_2. H reads *ueri*, but K approves *ueris*, which is doubtless sound. But I suspect *sceleris*. With what species are the false species mixed? With true species, surely. But there is nothing in the verse to denote true species. I think the verse may have once been, *Qui species alias veris* VERAS*que tumultu*, and that *veras* may have fallen out and been replaced by *sceleris*. 211. *cum inmeritos* M, Bent., H, *immeritos cum* M, O. *cum*] *dum* M_2. 212. *cum*] *Tu* Bent., with *cum admittis*, inasmuch as all Cruq.'s mss. save 1 Bland. gave *committis*. 215. For the first *paret* Wakefield conj. *pater*.

Rufam aut Pusillam appellet, fortique marito
destinet uxorem ; interdicto huic omne adimat jus
praetor et ad sanos abeat tutela propinquos.
quid ? si quis gnatam pro muta devovet agna,
integer est animi ? ne dixeris. ergo, ubi prava
stultitia, hic summa est insania ; qui sceleratus
et furiosus erit ; quem cepit vitrea fama,
hunc circumtonuit gaudens Bellona cruentis.
nunc age luxuriam et Nomentanum arripe mecum :
vincet enim stultos ratio insanire nepotes.
hic simul accepit patrimoni mille talenta,
edicit, piscator uti, pomarius, auceps,
unguentarius ac Tusci turba impia vici,
cum scurris fartor, cum Velabro omne macellum,
mane domum veniant. quid tum ? venere frequentes :
verba facit leno : ' quicquid mihi, quicquid et horum
cuique domi est, id crede tuum et vel nunc pete vel
cras.
accipe, quid contra haec juvenis responderit aequus :
' in nive Lucana dormis ocreatus, ut aprum

233. HAEC om.

216. *aut* M, *et* m [all Bland ?]; *pusillam* M, *posillam* V. *Posillam* Bent., who approved of neither spelling. Both forms occur in inscriptions. 219. *si qui* Bent. 221. *stultitia hic* M, *stultities* Linker. 225. *Vincet* M, *Vincit* M_2. 230. *quid tum* M, OH, *qui cum* m, Bent. *quid enim ?* m. There is no occasion for emendation : *quid tum* is quite usual, and adds vivacity to the story : see Notes. 233. *contra haec* M, H, *haec* om. m, (S), O, vulg. 234. *In* M, *Tu* Bent., or *Tu in ; tu cana* Peerlk., but cf. 2. 8. 6.

cenem ego : tu piscis hiberno ex aequore verris ;
segnis ego indignus qui tantum possideam : aufer!
sume tibi deciens, tibi tantundem : tibi triplex.'
filius Aesopi detractam ex aure Metellae,
scilicet ut deciens solidum absorberet, acetī
diluit insignem bacam : qui sanior, ac si
illud idem in rapidum flumen jaceretve cloacam ?
Quinti progenies Arri, par nobile fratrum,
nequitia et nugis, pravorum et amore gemellum,
luscinias soliti impenso prandere coemptas,
quorsum abeant, sani ut creta, an carbone notati ?
aedificare casas, plostello adjungere mures,
ludere par impar, equitare in harundine longa,
si quem delectet barbatum, amentia verset.
si puerilius his ratio esse evincet amare,
nec quicquam differre, utrumne in pulvere, trimus

240. OBSORBERET. 246. SANIN–NOTANDI.

235. M are divided between *uellis* and *uerris :* the latter is right and has the support of 4 Bland., Bent., O, and K; H reads *uellis*. 240. *absorberet* M, Bent., H, *obsorberet* mO, *exsorberet* M_2, vulgo before Bent. 245. *Luscinas* 1 M, *Luscinas* 1 M; *immenso* conj. Cruq. 246. *sani ut* MH, *sani* M_2, *sanin* Marcilius, Bent., O, *samii* cod. Colbertinus. *notati* M, incl. 4 Bland., Bent., H, *notandi* O with m, and Acr.'s interpret. 247. *mures* M, *muris* M_2. The mss. which have *muris* also have *postella* or *plostella*, showing that they took *muris* as dat. of *murus ;* this certainly looks as if *muris* was in the archetype. 249. *delectet* M, *delectat* M_2. 250. *si* M, *sic* M_2, a common confusion.

quale prius, ludas opus, an meretricis amore
sollicitus plores: quaero, faciasne, quod olim
mutatus Polemon? ponas insignia morbi,
fasciolas, cubital, focalia, potus ut ille
dicitur ex collo furtim carpsisse coronas,
postquam est impransi correptus voce magistri?
porrigis irato puero cum poma, recusat.
'sume, catelle!' negat; si non des, optet. amator
exclusus qui distat, agit ubi secum, eat, an non,
quo rediturus erat non arcessitus, et haeret
invisis foribus? 'nec nunc, cum me vocet ultro,
accedam? an potius mediter finire dolores?
exclusit; revocat: redeam? non, si obsecret.' ecce
servus non paulo sapientior: 'o ere, quae res
nec modum habet neque consilium, ratione modoque
tractari non volt. in amore haec sunt mala, bellum,
pax rursum: haec si quis tempestatis prope ritu
mobilia et caeca fluitantia sorte laboret
reddere certa sibi, nihilo plus explicet, ac si
insanire paret certa ratione modoque.'

262. VOCAT.

255. *cubitale* M, because the scribes thought the first syllable of *focalia* was short: see supra, 72; *cubital* m, and perhaps V (videtur e littera esse adjecticia propter ejus exilitatem adeo ut autumem ante scriptum fuisse cubital. Cruq.). The lemma of Pph. Mon. gave *cubital:* so also Fronto, ep. ad. M. Caesar, 1. 7. 259. *optet* M, *optat* m. 262. *nec* M, O, H, *ne* M_2, Bent. *nunc*], *non* m, which I would point to as an instance of the confusion of *non* and *nunc:* see on 1. 3. 121. 262. *uocet* M, H, *uocat* m, Bent., O. 263. *an*], *ac* m; *dolores* M, *labores* m. 264. *excludit* m.

quid, cum Picenis excerpens semina pomis
gaudes, si cameram percusti forte, penes te es?
quid, cum balba feris annoso verba palato,
aedificante casas qui sanior? adde cruorem
stultitiae atque ignem gladio scrutare. modo, inquam,
Hellade percussa Marius cum praecipitat se,
cerritus fuit? an commotae crimine mentis
absolves hominem et sceleris damnabis eundem,
ex more imponens cognata vocabula rebus?
libertinus erat, qui circum compita siccus
lautis mane senex manibus currebat, et, 'unum,
quid tam magnum?' addens, 'unum me surpite morti?
dis etenim facile est,' orabat; sanus utrisque
auribus atque oculis; mentem, nisi litigiosus,
exciperet dominus, cum venderet. hoc quoque volgus
Chrysippus ponit fecunda in gente Meneni.
'Iuppiter, ingentis qui das adimisque dolores,'
mater ait pueri mensis jam quinque cubantis,
'frigida si puerum quartana reliquerit, illo
mane die, quo tu indicis jejunia, nudus
in Tiberi stabit.' casus medicusve levarit
aegrum ex praecipiti, mater delira necabit

276. *in quem* (sc. *gladium*) C. Francke, a bad conjecture. 283. *quid tam* M, *quiddam* M_2, a variant which may lead us to think well of Bent.'s reverse conj. adopted in this ed. on I. 1. 95. 291. *Magne* M, *Mane* M_2. 292. *ue* M, *que* M_2. 293. *necabit* M, making a very strong ὕστερον πρότερον. Perhaps LO*cabit*: cf.

in gelida fixum ripa febrimque reducet.
quone malo mentem concussa? timore deorum.
haec mihi Stertinius, sapientum octavus, amico
arma dedit, posthac ne compellarer inultus.
dixerit insanum qui me totidem audiet atque
respicere ignoto discet pendentia tergo.'
'Stoice, post damnum sic vendas omnia pluris,
qua me stultitia, quoniam non est genus unum,
insanire putas? ego nam videor mihi sanus.'
'quid, caput abscissum manibus cum portat Agave
gnati infelicis, sibi tunc furiosa videtur?'
'stultum me fateor, liceat concedere veris,
atque etiam insanum; tantum hoc edissere, quo me
aegrotare putes animi vitio?' 'accipe: primum
aedificas, hoc est, longos imitaris, ab imo
ad summum totus moduli bipedalis, et idem
corpore majorem rides Turbonis in armis
spiritum et incessum: qui ridiculus minus illo?
an quodcumque facit Maecenas, te quoque verum est
tantum dissimilem et tanto certare minorem?

304. TVM.

2. 6. 106, *porrectum–locavit.* 294. *reducit* S, m. 295. *concussa* M, *percussa* m. 301. *Quam–stultitiam* m, Cruq., Lamb., Bent. 303. *abscisum* MH, *abscissum* mO, rightly; *demens* MH, *manibus* VGm, rightly, as Bent. has powerfully shown; *cum portat*] *portauit* V. 304. *tunc* MH, *tum* M_2, O, *num* S_2. 305. *liceat* M; many improbable emendations have been made. 306. *atque*] *adde* Peerlk.; *tantum*] *tamen* Peerlk. 313. *tantum*] *Tanto* M, H, *Tantum* V, Bent., O.

absentis ranae pullis vituli pede pressis,
unus ubi effugit, matri denarrat, ut ingens
belua cognatos eliserit. illa rogare :
'quantane ? num tantum,' sufflans se, 'magna fuisset ?'
'major dimidio.' 'num tant*um* ?' cum magis atque
se magis inflaret ; 'non, si te ruperis,' inquit,
'par eris.' haec a te non multum abludit imago.
adde poemata nunc, hoc est, oleum adde camino ;
quae si quis sanus fecit, sanus facis et tu.
non dico horrendam rabiem.' 'jam desine.' 'cultum
majorem censu.' 'teneas, Damasippe, tuis te.'
'o major tandem parcas, insane, minori !'

IV.

'UNDE et quo Catius ?' 'non est mihi tempus aventi
ponere signa novis praeceptis, qualia vincunt
Pythagoran Anytique reum doctumque Platona,'
'peccatum fateor, cum te sic tempore laevo

322. FACIT ET SANVS FACIES. 2. VINCANT.

317. *tantum* M (incl. V), Bent., OH, *tandem* M, *tanta* m. 318. *pernimio* was Bent.'s *dubia suspicio* for *dimidio*. L. Müller points with Jahn: '*Maior*.' '*Dimidio*'? *tanto* MH, *tantum* m, Bent., O. 322. *fecit, sanus facis et tu* M, Bent., H, *facit et sanus facies tu* M_2, O, *faciet, sanus facies tu* Linker.

IV.—2. *uincunt* M, H, *uincant* m, Bent., O, *uincent* M_2 and V, perhaps rightly.

interpellarim ; sed des veniam bonus oro.
quod si interciderit tibi nunc aliquid, repetes mox,
sive est naturae hoc sive artis, mirus utroque.'
'quin id erat curae, quo pacto cuncta tenerem,
utpote res tenuis tenui sermone peractas.'
'ede hominis nomen, simul et Romanus an hospes.'
'ipsa memor praecepta canam, celabitur auctor.
longa quibus facies ovis erit, illa memento,
ut suci melioris et ut magis alba rotundis,
ponere ; namque marem cohibent callosa vitellum.
cole suburbano qui siccis crevit in agris
dulcior ; irriguo nihil est elutius horto,
si vespertinus subito te oppresserit hospes,
ne gallina malum responset dura palato,
doctus eris vivam musto mersare Falerno ;
hoc teneram faciet. pratensibus optima fungis
natura est ; aliis male creditur. ille salubris
aestates peraget, qui nigris prandia moris
finiet, ante gravem quae legerit arbore solem.
Aufidius forti miscebat mella Falerno,
mendose ; quoniam vacuis committere venis

19. MIXTO.

5. *Interpellarim* M, *Interpellarem* M_2. 13. *alba* M, corruptly, I think ; *ampla* Leclerc, *alma* Bent., 'nutritious' (withdrawn in his *Curae Novissimae*) : see Notes ; *alta* (alere) 'well-fed,' Cunningham. 15. *cole* M, Acr., H, *colle* 2 M, *caule* M_2. 19. *mixto* M, OH, *musto* Bent., which is also in Crato's Wittenberg ed. of 1598. 'I could not but accept *musto*,' H. A. J. Munro ; *mulso* m, Landinus. 22. *peragit* MH, *peraget* M_2, O, K.

nil nisi lene decet; leni praecordia mulso
prolueris melius. si dura morabitur alvus,
mitulus et viles pellent obstantia conchae
et lapathi brevis herba, sed albo non sine Coo.
lubrica nascentes implent conchylia lunae;
sed non omne mare est generosae fertile testae.
murice Baiano melior Lucrina peloris,
ostrea Circeiis, Miseno oriuntur echini,
pectinibus patulis jactat se molle Tarentum.
nec sibi cenarum quivis temere adroget artem,
non prius exacta tenui ratione saporum.
nec satis est cara piscis averrere mensa,
ignarum quibus est jus aptius et quibus assis
languidus in cubitum jam se conviva reponet.
Vmber et iligna nutritus glande rotundas
curvat aper lances carnem vitantis inertem;
nam Laurens malus est, ulvis et harundine pinguis.
vinea submittit capreas non semper edulis.
fecundae leporis sapiens sectabitur armos.
piscibus atque avibus quae natura et foret aetas,

37. AVERTERE.

32. *Murex Baianus*, conj. Snapius. 35. *ne* m, conj. Heindorf. 37. *auerrere* M, incl. all Bland., H, *auertere* M_2, O. O's defence of *avertere* is not of much weight. *avertere* would not mean to forestall the other customers. It would mean to prevent the fish ever reaching the fishmonger's stall at all, by stopping them while on their way there, which is absurd. 39. *reponet* M, *reponit* M_2, *reponat* m. 41. *curuat* MOH, *curuet* m, Aldus, Bent., who approved either reading. 44. *Fecundi* M, Ac., Pph., H, *Fecundae* V, m, Bent., O.

ante meum nulli patuit quaesita palatum.
sunt, quorum ingenium nova tantum crustula promit.
nequaquam satis in re una consumere curam ;
ut si quis solum hoc, mala ne sint vina, laboret,
quali perfundat piscis securus olivo.
Massica si caelo suppones vina sereno,
nocturna, si quid crassi est, tenuabitur aura
et decedet odor nervis inimicus ; at illa
integrum perdunt lino vitiata saporem.
Surrentina vafer qui miscet faece Falerna
vina, columbino limum bene colligit ovo,
quatenus ima petit volvens aliena vitellus.
tostis marcentem squillis recreabis et Afra
potorem coclea ; nam lactuca innatat acri
post vinum stomacho ; perna magis et magis hillis
flagitat inmorsus refici ; quin omnia malit,
quaecunque inmundis fervent allata popinis.
est operae pretium duplicis pernoscere juris
naturam. simplex e dulci constat olivo,
quod pingui miscere mero muriaque decebit,

60. AC.

48. *est satis* or *satis est in rem unam insumere curam*, Bent. 50. *perfundat* M, *profundat* M_2, 51. *suppones* M, *supponas* m. 57. *petit* M, *petat* m. 59. *coclea* MH, ed. min., *cochlea* G, OH. *coclea* seems to have been the older form. 60. *et* M, *ac* M_2, Bent., OH, but K prefers *et*. 61. *inmorsus* or *immorsus* M, OH, Bent., who conj. *inmorsis ; in morsus* m ; *malit* M, OH, *mavolt* Bent., with m. 62. *in mundis* m. 65. *Quod* M, *At* m, Bent., who also conj. *Quinquenni*.

non alia quam qua Byzantia putuit orca.
hoc ubi confusum sectis inferbuit herbis
Corycioque croco sparsum stetit, insuper addes
pressa Venafranae quod baca remisit olivae.
Picenis cedunt pomis Tiburtia suco;
nam facie praestant. vennuncula convenit ollis:
rectius Albanam fumo duraveris uvam.
hanc ego cum malis, ego faecem primus et allec,
primus et invenior piper album cum sale nigro
incretum puris circumposuisse catillis.
immane est vitium dare milia terna macello
angustoque vagos piscis urgere catino.
magna movet stomacho fastidia, seu puer unctis
tractavit calicem manibus, dum furta ligurit;
sive gravis veteri craterae limus adhaesit.
vilibus in scopis, in mappis, in scobe quantus
consistit sumptus? neglectis, flagitium ingens.
ten lapides varios lutulenta radere palma,
et Tyrias dare circum inluta toralia vestis,
oblitum, quanto curam sumptumque minorem
haec habeant, tanto reprehendi justius illis,

71. M are divided between *uennuncula*, *uennucula*, and *uenucula* or *uenicula*: one of the two first spellings is right with *-nn.* 74. *inuenior* V, M_2, OH, *inueni* M, *inuentor* m. I think *invenio* is right; corrected in half the mss. to *inueni*, in half to *inuenior*. 78. *mouent* many mss., from not understanding the construction. 79. *furta* M, *frusta* m. 80. *cre*^{a} *terrae* V. 81. *mattis* (rush-mats) Tan. Faber. 82. *consistat* m. 84. *inluta* M, OH, *inlota* or *illota* M_2.

quae nisi divitibus nequeunt contingere mensis?'
'docte Cati, per amicitiam divosque rogatus,
ducere me auditum, perges quocumque, memento.
nam quamvis memori referas mihi pectore cuncta,
non tamen interpres tantundem juveris. adde
voltum habitumque hominis, quem tu vidisse beatus
non magni pendis, quia contigit; at mihi cura
non mediocris inest, fontis ut adire remotos
atque haurire queam vitae praecepta beatae.'

V.

'Hoc quoque, Tiresia, praeter narrata petenti
responde, quibus amissas reparare queam res
artibus atque modis. quid rides?' 'jamne doloso
non satis est Ithacam revehi patriosque penatis
aspicere?' 'o nulli quicquam mentite, vides, ut
nudus inopsque domum redeam, te vate, neque illic
aut apotheca procis intacta est aut pecus; atqui
et genus et virtus nisi cum re vilior alga est.'
'quando pauperiem missis ambagibus horres
accipe, qua ratione queas ditescere. turdus
sive aliud privum dabitur tibi, devolet illuc,

87. NEQVEANT.

87. *nequeunt* M, H, *nequeant* m, Bent., O.

V.—3. *doloso* M, *dolosos* m, *dolose* (voc.) m, D. Heinsius, Bent. 7. *pecus* M, *penus* m, which at first sight seems probable. The larder might naturally be mentioned along with the wine-bin; but Hom. Od. 2. 300; 20. 250, show that *pecus* is right.

res ubi magna nitet, domino sene; dulcia poma
et quoscumque feret cultus tibi fundus honores
ante Larem gustet venerabilior Lare dives;
qui quamvis perjurus erit, sine gente, cruentus
sanguine fraterno, fugitivus, ne tamen illi
tu comes exterior, si postulet, ire recuses.'
'utne tegam spurco Damae latus? haud ita Trojae
me gessi certans semper melioribus.' 'ergo
pauper eris.' 'fortem hoc animum tolerare jubebo;
et quondam majora tuli. tu protinus, unde
divitias aerisque ruam, dic, augur, acervos.'
'dixi equidem et dico: captes astutus ubique
testamenta senum, neu, si vafer unus et alter
insidiatorem praeroso fugerit hamo,
aut spem deponas aut artem illusus omittas.
magna minorve foro si res certabitur olim,
vivet uter locuples sine gnatis, improbus, ultro
qui meliorem audax vocet in jus, illius esto
defensor; fama civem causaque priorem
sperne, domi si gnatus erit fecundave conjunx.
'Quinte,' puta, aut 'Publi,' gaudent praenomine molles
auriculae 'tibi me virtus tua fecit amicum;
jus anceps novi, causas defendere possum;
eripiet quivis oculos citius mihi, quam te
contemptum cassa nuce pauperet; haec mea cura est,

16. *ne* M, *nec* m, *non* m. 18. *Visne* m. 21. *tulit* ed. Cratonis, Praedicow. 22. *struam* conj. Schrader: cf. 1. 1. 35. 24. *neu* M, *ne* m. 36. *quassa* M, incl. all Cruq.'s mss., H,

ne quid tu perdas, neu sis jocus.' ire domum atque
pelliculam curare jube; fi cognitor ipse:
persta atque obdura, seu rubra Canicula findet
infantis statuas, seu pingui tentus omaso
Furius hibernas cana nive conspuet Alpis.
'nonne vides' aliquis cubito stantem prope tangens
inquiet, 'ut patiens, ut amicis aptus, ut acer?'
plures adnabunt thunni et cetaria crescent.
si cui praeterea validus male filius in re
praeclara sublatus aletur, ne manifestum
caelibis obsequium nudet te, leniter in spem
adrepe officiosus, ut et scribare secundus
heres et, si quis casus puerum egerit Orco,
in vacuum venias; perraro haec alea fallit.
qui testamentum tradet tibi cumque legendum,
abnuere et tabulas a te removere memento,
sic tamen, ut limis rapias, quid prima secundo
cera velit versu; solus multisne coheres,
veloci percurre oculo. plerumque recoctus
scriba ex quinqueviro corvum deludet hiantem,
captatorque dabit risus Nasica Corano.'
'num furis? an prudens ludis me obscura canendo?'
'o Laertiade, quicquid dicam, aut erit aut non:

cassa m, O. K, with Wuestemann, holds *quassus* and *cassus* to be etymologically the same word, and keeps *quassa* here as the best attested form. 38. *fi* M, *si* M_2, *sis* m, *ei fit* G. 48. *Adrepe* or *Arrepe* M, *Arripe* M_2; *ut et scribare* M, OH, *et ut* m, *ut* Gm; *uti* Heindorf, *utei* Teuffel, *ut ei*, Madvig, *ut adscribare* Apitzius; the text is quite sound. 56. *deludet* M, *deludit* Gm.

divinare etenim magnus mihi donat Apollo.'
'quid tamen ista velit sibi fabula, si licet, ede.'
'tempore quo juvenis Parthis horrendus, ab alto
demissum genus Aenea, tellure marique
magnus erit, forti nubet procera Corano
filia Nasicae, metuentis reddere soldum.
tum gener hoc faciet: tabulas socero dabit atque
ut legat orabit; multum Nasica negatas
accipiet tandem et tacitus leget, invenietque
nil sibi legatum praeter plorare suisque.
illud ad haec jubeo; mulier si forte dolosa
libertusve senem delirum temperet, illis
accedas socius; laudes, lauderis ut absens.
me sene quod dicam factum est: anus improba Thebis
ex testamento sic est elata: cadaver
unctum oleo largo nudis umeris tulit heres;
scilicet elabi si posset mortua; credo,
quod nimium institerat viventi. cautus adito,
neu desis operae, neve inmoderatus abundes.

60. So M, Bent., OH. Bent. wished to read *donauit* with 1 m. *aut erit, aut non Divinare mihi magnus donauit Apollo* Eichstaedt, against M and Boethius Phil. Consol. v. 3, *Quae est haec praescientia quae nihil certum nihil stabile comprehendit? aut quid hoc differt vaticinio illo ridiculo Tiresiae: Quidquid dicam aut erit aut non?* (Bent.). 61. *tandem* Com. Cruq., Bothe; *edam* m. 84. *factum est dicam* Gm. 87. *elabi* M, *et labi* m, *ut labi* m; *si* M, *sic* M_2, *ut sic* V. 88. *extiterat* M_2. 89. *operae* M, *opera* Madvig.

difficilem et morosum offendet garrulus; ultra
non etiam sileas. Davus sis comicus atque
stes capite obstipo, multum similis metuenti.
obsequio grassare; mone, si increbruit aura,
cautus uti velet carum caput; extrahe turba
oppositis umeris; aurem substringe loquaci.
importunus amat laudari; donec, 'ohe jam!'
ad caelum manibus sublatis dixerit, urge;
crescentem tumidis infla sermonibus utrem.
cum te servitio longo curaque levarit,
et certum vigilans, 'quartae sit partis Ulixes,'
audieris, 'heres:' 'ergo nunc Dama sodalis
nusquam est? unde mihi tam fortem tamque
fidelem?'
sparge subinde; et, si paullum potes, illacrimare; est
gaudia prodentem voltum celare. sepulcrum

90. VLTRO.

90. *offendet* M, OH, *offendit* M_2, *offendes* Bent.; *ultra* M, incl. 4 Bland., H, K, Dill., Fritzsche, Mueller, Sch., joining it to *Non e. s.; ultro* m, Bent., O, Heind., Kirchner, Macleane, of whom Bent., Heind., Macleane, join *ultro* to *garrulus*, O and Kirch. to *Non e. s.* Although *garrulus ultro* gives excellent sense, yet it leaves *non etiam sileas* meaningless, and *ultra* has far the best authority. 91. *Non etiam sileas* M. Baehrens proposes *ultra Nolet: iam sileas.* 93. M are divided between *increbuit* and *increbruit* V, Bent., OH. 95. *loquenti* m. 97. *urge* M, OH, *urge et* m, Bent., the older edd. 100. *sit* M, OH, *esto* m, Magdalen ms., Bent. 103, 104. So M, OH. Bent. conj. *sic, et* for *est*, which some m give, and *prudenter voltu :* Barth having given *prudentum vultu.* Praedicow conj. *inlacrima: e re est*, a strong but artificial conjecture which has

permissum arbitrio sine sordibus exstrue; funus
egregie factum laudet vicinia. si quis
forte coheredum senior male tussiet, huic tu
dic, ex parte tua seu fundi sive domus sit
emptor, gaudentem nummo te addicere. sed me
imperiosa trahit Proserpina; vive valeque.'

VI.

Hoc erat in votis: modus agri non ita magnus,
hortus ubi et tecto vicinus jugis aquae fons
et paullum silvae super his foret. auctius atque
di melius fecere. bene est. nil amplius oro,
Maia nate, nisi ut propria haec mihi munera faxis.
si neque majorem feci ratione mala rem
nec sum facturus vitio culpave minorem;
si veneror stultus nihil horum: 'o si angulus ille
proximus accedat, qui nunc denormat agellum!'
'o si urnam argenti fors quae mihi monstret! ut illi,
thesauro invento qui mercennarius agrum

found favour with many, including Lachmann, Kirchner, Müller. The reading of M, taking *est* for ἔξεστι, is, I believe, sound; I had suggested altering *est* to *et* and taking *illacrimare* as well as *celare* as infinitive, with the apodosis suppressed: 'if you can weep and hide your face (*do so*)'; *celato* m.

VI.—4. *nil* M, *nihil* M_2; *oro* M, *orto* m, *opto* m. 7. *que* M, *ue* M, OH. 10. *illi* M, *ille* Vm, *olim* Peerlk. 11. *Thesauro* M, *Thensauro* Porph., H, *Tresauro* m; *mercennarius* MH, *mercenarius* O. K holds the first for the better form (*mercedinarius, mercednarius*).

illum ipsum mercatus aravit, dives amico
Hercule!' si, quod adest, gratum juvat, hac prece te oro
pingue pecus domino facias et cetera praeter
ingenium, utque soles, custos mihi maximus adsis.
ergo ubi me in montis et in arcem ex urbe removi,
quid prius illustrem satiris musaque pedestri?
nec mala me ambitio perdit nec plumbeus Auster
autumnusque gravis, Libitinae quaestus acerbae.
matutine pater, seu Iane libentius audis,
unde homines operum primos vitaeque labores
instituunt, sic Dis placitum, tu carminis esto
principium. Romae sponsorem me rapis. 'heia!
ne prior officio quisquam respondeat, urge.'
sive Aquilo radit terras seu bruma nivalem
interiore diem gyro trahit, ire necesse est.
postmodo quod mi obsit, clare certumque locuto,
luctandum in turba et facienda injuria tardis.
'quid vis, insane, et quas res agis?' improbus urget

17. *satyris* M, *satiris* M_2O, *saturis* mH. 23. *romae* M, OH, Bent., *roma* m, *Romam* Marcilius; *eia* O, and *heia* H, have about equal support, as in 1. 1. 18. 24. *urges* m, Lamb., rightly, I think; see notes. 27. *certum*] *multum* Servius on Ecl. 1. 30. 29. *Quid tibi uis insane et quas res agis* M, thus giving a syllable over the metre. We are, it seems, left to choose between striking out *tibi* with m, Aldus, O, H, and reading *quam rem* with Bent. The former is perhaps safer, for though *quid tibi*

iratis precibus; 'tu pulses omne quod obstat
ad Maecenatem memori si mente recurras.'
hoc juvat et melli est; non mentiar. at simul atras
ventum est Esquilias, aliena negotia centum
per caput et circa saliunt latus. 'ante secundam
Roscius orabat sibi adesses ad Puteal cras.'
'de re communi scribae magna atque nova te
orabant hodie meminisses, Quinte, reverti.'
'imprimat his, cura, Maecenas signa tabellis.'
dixeris, 'experiar:' 'si vis, potes,' addit et instat.
septimus octavo propior jam fugerit annus,
ex quo Maecenas me coepit habere suorum
in numero; dumtaxat ad hoc, quem tollere reda
vellet iter faciens, et cui concredere nugas
hoc genus: 'hora quota est?' 'Thraex est Gallina Syro par?'
'matutina parum cautos jam frigora mordent.'
et quae rimosa bene deponuntur in aure.
per totum hoc tempus subjectior in diem et horam
invidiae noster. ludos spectaverit una,

vis was a common place: Sat. 1. 2. 69; 2. 5. 61; Epod. 12. 1; Prop. 1. 5. 3: and though *quam rem* is more likely than *quas res* with *agis*, yet the metrical difficulty of the elision of *rem* before a short vowel in hexameters is formidable: see notes. But after all the corruption may lie elsewhere: perhaps, *quid tibi vis, insane, et* QVO RVIS: cf. Pers. 5. 143. 30. *pulses* M, *pulsas* m; *obstat* M, *obstet* m. 32. *melli* M, *mel* m, *melius* m. 44. *thraex*, *threx*, or *thrax* M, *Thraex an* m, Lamb. 48. Bent. was the first to punctuate at *noster*, rightly: before M and edd punctuated at

luserit in campo: 'Fortunae filius,' omnes.
frigidus a rostris manat per compita rumor:
quicumque obvius est, me consulit: 'o bone (nam te
scire, deos quoniam propius contingis, oportet),
numquid de Dacis audisti?' 'nil equidem.' 'ut tu
semper eris derisor!' 'at omnes di exagitent me,
si quicquam.' 'quid? militibus promissa Triquetra
praedia Caesar, an est Itala tellure daturus?'
jurantem me scire nihil mirantur ut unum
scilicet egregii mortalem altique silenti.
perditur haec inter misero lux non sine votis:
o rus, quando ego te aspiciam? quandoque licebit
nunc veterum libris, nunc somno et inertibus horis
ducere sollicitae jucunda oblivia vitae?

49. SPECTAVERAT. 50. LUSERAT.

invidiae or not at all. *spectauerat* M, OH, *spectauerit* G, m, Bent. *luserat* M, OH, *luserit* m, Bent. The confusion in mss. between the 3rd persons of the pluperf. ind. and perf. subj. is very common, and the latter tense is regularly used in suppositions. True the indicative is often used without *si*, as in 2. 7. 68; 1. 3. 57; but not the pluperf. tense, I think. 54. *eris* M, K conj. *eras*, which is very likely indeed. 57. *mirantur* M, *miratur* m, Bent.; *et* M, *ut* M_2. 59. *Perditur* M, the only instance in classical Latin where the pres. pass. of *perdo* is found instead of *pereo*. H and K appeal to instances in Prosper and Jerome; Dill. to one in Ammianus Marcellinus. *Porgitur* Lachmann, comp. Ov. Met. 4. 199: *brumalis porrigis horas*, an unhappy conj. *Proditur* Pauly, alii alia. 61. *hortis* M_2. 64. *satis* M, rightly, to be joined with *uncta:* not seeing this, Bent. conj. *focis*, Meineke *fabis*, Peerlk. *suis* (from *sus*); *ponentur* M, *ponuntur* m.

o quando faba Pythagorae cognata simulque
uncta satis pingui ponentur holuscula lardo?
o noctes cenaeque deum! quibus ipse meique
ante larem proprium vescor vernasque procaces
pasco libatis dapibus. prout cuique libido est,
siccat inaequalis calices conviva solutus
legibus insanis, seu quis capit acria fortis
pocula seu modicis uvescit *len*tius. ergo
sermo oritur, non de villis domibusve alienis,
nec male necne Lepos saltet; sed quod magis ad nos
pertinet et nescire malum est, agitamus: utrumne
divitiis homines, an sint virtute beati;
quidve ad amicitias, usus rectumne, trahat nos;
et quae sit natura boni summumque quid ejus.
Cervius haec inter vicinus garrit anilis
ex re fabellas. si quis nam laudat Arelli
sollicitas ignarus opes, sic incipit: 'olim
rusticus urbanum murem mus paupere fertur
accepisse cavo, veterem vetus hospes amicum;

70. LAETIVS.

67. *prout* M, *cum ut* M_2, Bent., who objected to *prout* as not occurring in poetry. K quotes a line from Ausonius with it. But Hor. scarcely considered his satires poetry. 69. *cupit* conj. J. Dousa. 70. *uuescit* M, *humescit* M_2. *laetius* M, *lentius* Peerlk., a conj. which I made independently and defended by Prop. 2. 33. 25: *Lenta bibis: mediae nequeunt te frangere noctes.* 1 M has *letius*, G *lecius*. *lentus* and *laetus* are regularly confounded in mss. 77. *uicinus* M, *uicinos* M (incl. all Bland.)

asper et attentus quaesitis, ut tamen artum
solveret hospitiis animum. quid multa? neque ille
sepositi ciceris nec longae invidit avenae,
aridum et ore ferens acinum semesaque lardi
frusta dedit, cupiens varia fastidia cena
vincere tangentis male singula dente superbo;
cum pater ipse domus palea porrectus in horna
esset ador loliumque, dapis meliora relinquens.
tandem urbanus ad hunc, 'quid te juvat,' inquit,
'amice,
praerupti nemoris patientem vivere dorso?
vis tu homines urbemque feris praeponere silvis?
carpe viam, mihi crede, comes; terrestria quando
mortalis animas vivunt sortita neque ulla est
aut magno aut parvo leti fuga: quo, bone, circa,
dum licet, in rebus jucundis vive beatus;
vive memor, quam sis aevi brevis.' haec ubi dicta
agrestem pepulere, domo levis exsilit; inde
ambo propositum peragunt iter, urbis aventes
moenia nocturni subrepere. jamque tenebat
nox medium caeli spatium; cum ponit uterque
in locuplete domo vestigia, rubro ubi cocco
tincta super lectos canderet vestis eburnos,
multaque de magna superessent fercula cena,

82. *intentus* m: *arcum* m. 83. *ille* M, *illi* m, Lamb., and many of the old edd. 85. *semesa* M, O, *semessa* m, H. 86. *frustra* m, *furta* Peerlk. 92. *uis tu* M, rightly: *uin tu* m, Lamb. 95. *bene* M, *bone* M_2. 98. *cauo* Peerlk. 103. *arderet* Peerlk.

quae procul exstructis inerant hesterna canistris.
ergo, ubi purpurea porrectum in veste locavit
agrestem, veluti succinctus cursitat hospes
continuatque dapes, nec non verniliter ipsis
fungitur officiis, praelambens omne quod affert.
ille cubans gaudet mutata sorte bonisque
rebus agit laetum convivam, cum subito ingens
valvarum strepitus lectis excussit utrumque.
currere per totum pavidi conclave, magisque
exanimes trepidare, simul domus alta Molossis
personuit canibus. tum rusticus, 'haud mihi vita
est opus hac,' ait, 'et valeas; me silva cavusque
tutus ab insidiis tenui solabitur ervo.'

VII.

'IAMDVDVM ausculto et cupiens tibi dicere servus
pauca reformido.' 'Davusne?' 'ita, Davus, amicum
mancipium domino et frugi quod sit satis, hoc est,
ut vitale putes.' 'age, libertate Decembri,

105. 1 M has *externa*, a common variant. 108. *uerniliter* M (incl. 4 Bland.), *uernaliter* M_2. *ipsis* M, *ipse* Lamb. conj., *ipsus* Teuffel. 109. *praelambens* M, *praelibans* m, Bent. 116. *ualeas* M, *ualeat* m, Lamb.

VII.—1. *hic adsto* Bent. conj., or else would make this satire a continuation of the last, at least in sense. 2. *Daus* K, with 1 ms. 3. Keck gives *et frugi* as a question to Hor., an absurd interpunction adopted by H, repented of in his ed. min.

quando ita majores voluerunt, utere ; narra.'
'pars hominum vitiis gaudet constanter et urget
propositum ; pars multa natat, modo recta ca-
pessens,
interdum pravis obnoxia. saepe notatus
cum tribus anellis, modo laeva Priscus inani,
vixit inaequalis, clavum ut mutaret in horas ;
aedibus ex magnis subito se conderet, unde
mundior exiret vix libertinus honeste ;
jam moechus Romae, jam mallet doctus Athenis
vivere, Vertumnis, quotquot sunt, natus iniquis.
scurra Volanerius, postquam illi justa cheragra
contudit articulos, qui pro se tolleret atque
mitteret in phimum talos, mercede diurna
conductum pavit ; quanto constantior isdem
in vitiis, tanto levius miser ac prior ille,

13. *doctus* M, *doctor* M, incl. all Bland., a correction. 14. *uertumnis* M, *uortumnis* m, H, *uortunnis* m. 16. *contudit* M, *contulit* m, *contundit* m, *contigit* m. 17. *phymum*, *phimum* or *fimum* M (incl. probably 4 Bland.) ; *pirgum* (*pyrgum*) M_2, H's 2nd class. A priori the words stand on precisely the same footing : both Greek technical words, meaning probably the same thing, and both extremely rare. Accordingly the weight of mss. authority must be followed, which is somewhat in favour of *phimum*. *pyrgum* was perhaps the more common in Latin, and was the explanatory gloss. 18. *idem* M, Bent., H, *isdem* M, O rightly. *idem* is quite out of place : it is properly used of inconsistency, as five verses below, whence probably it was brought in here. 19. *ac prior* M_2, *acrior* M. *ille* M, Bent., H, *illo* m, 1 Bland., O, rightly, I think.

qui jam contento, jam laxo fune laborat.'
'non dices hodie, quorsum haec tam putida tendant,
furcifer?' 'ad te inquam.' 'quo pacto pessime?'
'laudas
fortunam et mores antiquae plebis, et idem,
si quis ad illa deus subito te agat, usque recuses,
aut quia non sentis, quod clamas, rectius esse,
aut quia non firmus rectum defendis et haeres,
nequiquam caeno cupiens evellere plantam.
Romae rus optas, absentem rusticus urbem
tollis ad astra levis. si nusquam es forte vocatus
ad cenam, laudas securum holus ac velut usquam
vinctus eas, ita te felicem dicis amasque,
quod nusquam tibi sit potandum. jusserit ad se
Maecenas serum sub lumina prima venire
convivam: 'nemon oleum fert ocius? ecquis
audit?' cum magno blateras clamore fugisque.
Mulvius et scurrae tibi non referenda precati
discedunt. 'etenim fateor me,' dixerit ille,
'duci ventre levem, nasum nidore supinor,
inbecillus, iners, si quid vis, adde, popino.
tu, cum sis quod ego et fortassis nequior, ultro

20. M vary between *iam—iam*, *iam—quam*, and *tam—quam:* the first is right. 30. *usquam*, M, *usque* M. ed. Ven. 1481. 34. *feret*, M, H ed. min., and Codd. Bland., *fert* M_2, Bent. O, H. 35. *fugisque*, M, Bent., O H; *furisque* V, m, wrongly, I think: although Juv. 14. 63 has *Vox domini furit*, yet *furis* here is simply *blateras* expanded; *fugis* adds a new and necessary idea. 36. *Muluius* M, *Miluius* M_2. 38. *supino* M_2, *supini* G. 40. *ultra* m.

insectere velut melior verbisque decoris
obvolvas vitium'? quid, si me stultior ipso
quingentis empto drachmis deprenderis? aufer
me voltu terrere: manum stomachumque teneto,
dum quae Crispini docuit me janitor, edo.
'non sum moechus,' ais. neque ego, hercule, fur, ubi vasa
praetereo sapiens argentea: tolle periclum,
jam vaga prosiliet frenis natura remotis.
tune mihi dominus, rerum imperiis hominumque
tot tantisque minor, quem ter vindicta quaterque
imposita haud umquam misera formidine privet?
adde super dictis, quod non levius valeat: nam
sive vicarius est, qui servo paret, uti mos
vester ait, seu conservus; tibi quid sum ego? nempe
tu, mihi qui imperitas, alii servis miser atque
duceris ut nervis alienis mobile lignum.
quisnam igitur liber? sapiens sibi qui imperiosus,
quem neque pauperies neque mors neque vincula terrent,

42. *obuoluis* Sm. *ipso* M, Bent., OH. *ipse* M_2. 72. *ait* G m; *uisa* VG. 77. *priuet* M, *priuat* M_2. 78. *super* M, *supra* m. 79. *uti mos* M, *ut est mos* m, *ut imos* G. 80. *quid* M, *quod* M, 1 Bland. 81. *alii* M, V, OH, giving the better antithesis to *mihi; aliis* M_2, Bent. 82. *signum* J. Dousa, Bent., who appeals to the ἀγάλματα νευρόσπαστα mentioned by Herod. 2. 48: the change is, however, quite unnecessary. 83. *sibique* M, incl. V, H, *sibi qui* M_2, Bent., O, K, rightly, I think. *sapiens* is rather a noun than an adjective.

responsare cupidinibus, contemnere honores
fortis, et in se ipso totus, teres atque rotundus,
externi ne quid valeat per leve morari,
in quem manca ruit semper fortuna. potesne
ex his ut proprium quid noscere? quinque talenta
poscit te mulier, vexat foribusque repulsum
perfundit gelida, rursus vocat; eripe turpi
colla jugo; 'liber, liber sum,' dic age. non quis;
urget enim dominus mentem non lenis et acris
subjectat lasso stimulos versatque negantem.
vel cum Pausiaca torpes, insane, tabella,
qui peccas minus atque ego, cum Fulvi Rutubaeque
aut Pacideiani contento poplite miror
proelia rubrica picta aut carbone, velut si
re vera pugnent, feriant vitentque moventes
arma viri? nequam et cessator Davus: at ipse
subtilis veterum judex et callidus audis.
nil ego, si ducor libo fumante: tibi ingens

86. Bent. first punctuated after *totus*. 88. *potes* M, *potest* M_2. 97. *Pacideiani* M_2, O, H ed. min., *Placideiani* Bent., H. The former is the true spelling: see Lucil. 138, Lach.; Cic. Opt. Gen. Orat. 6. 17; Q. Frat. 3. 4. 2; Tusc. 4. 21. 48. *Placideiani* arose from the scribes taking *-iani* as a separate word; hence *placide iani* or *placidi iani* M, 'when I calmly look on at the fights of Janus!' or 'the fights of placid Janus!' G has *pacide iani*. Cruq. gave *Pacidiani*. There is no doubt that *Pacideianus* was the name of the famous gladiator of Lucilius's time, and none will agree with Ritter that *Placideianus* was the name of another gladiator of Horace's time. 100. *et* om. M_2. *Dauus* M, *Daus* m, H.

virtus atque animus cenis responsat opimis ?
obsequium ventris mihi perniciosius est cur ?
tergo plector enim. qui tu inpunitior illa,
quae parvo sumi nequeunt, obsonia captas ?
nempe inamarescunt epulae sine fine petitae,
illusique pedes vitiosum ferre recusant
corpus. an hic peccat sub noctem qui puer uvam
furtiva mutat strigili ? qui praedia vendit,
nil servile gulae parens habet ? adde, quod idem
non horam tecum esse potes, non otia recte
ponere, teque ipsum vitas, fugitivus et erro,
jam vino quaerens, jam somno fallere curam :
frustra ; nam comes atra premit sequiturque
fugacem.'
'unde mihi lapidem ?' 'quorsum est opus ?'
'unde sagittas ?'
'aut insanit homo aut versus facit.' 'ocius hinc te
ni rapis, accedes opera agro nona Sabino.'

105. *qui* M, *quid* M_2. 109, 110. *uua Furtiuam—strigilem* m, Lamb. 113. *uitans* Peerlk.; *ut erro* m, *et erras* m, *ut erras* Peerlk.

VIII.

'VT Nasidieni juvit te cena beati?
nam mihi quaerenti convivam dictus here illic
de medio potare die.' 'sic, ut mihi numquam
in vita fuerit melius.' 'da, si grave non est,
quae prima iratum ventrem placaverit esca.'
'in primis Lucanus aper leni fuit Austro
captus, ut aiebat cenae pater; acria circum
rapula, lactucae, radices, qualia lassum
pervellunt stomachum, siser, allec, faecula Coa.
his ubi sublatis puer alte cinctus acernam
gausape purpureo mensam pertersit, et alter
sublegit quodcumque jaceret inutile quodque
posset cenantis offendere, ut Attica virgo

APER; LENI.

VIII.—2. *conuiuam quaerenti* Priscian, 15. 3. 14, Bent. *dictu's* H (*dictus es*), a conj. since rightly withdrawn. 'This archaic elision of the vowel in *es* and *est*, together with that of *s* in the preceding word, was unknown to Cicero and Lucretius even, who yet elide the final *s* so much more frequently than Catullus does. I much doubt whether even Lucilius admitted such a license.' Munro, Crit. and Eluc. of Catullus, p. 61. 3. *die* M, vulgo, *die es* Doering, which, if metrically possible, seems very likely: see notes. 4. *dic* M, Bent., H, *da* M_2 (H's 3rd class), O; and K prefers *da*, also H ed. min. It is perhaps more likely *da* would be changed to *dic* than *dic* to *da*. 5. *pacauerit* M, incl. C, H, *placauerit* M, O K, H ed. min. 6. So Torrentius, Fea, rightly. *aper; leni* old edd., O, vulgo. 9. *allec* M, *hallec* M_2. 10. *ubi* M, *ut* M_2 (incl. C).

cum sacris Cereris, procedit fuscus Hydaspes,
Caecuba vina ferens, Alcon Chium maris expers.
hic erus: 'Albanum, Maecenas, sive Falernum
te magis adpositis delectat, habemus utrumque.'
'divitias miseras! sed quis cenantibus una,
Fundani, pulchre fuerit tibi, nosse laboro.'
'summus ego, et prope me Viscus Thurinus, et infra,
si memini, Varius, cum Servilio Balatrone
Vibidius, quos Maecenas adduxerat umbras.
Nomentanus erat super ipsum, Porcius infra,
ridiculus totas semel absorbere placentas.
Nomentanus ad hoc, qui, si quid forte lateret,
indice monstraret digito; nam cetera turba,
nos, inquam, cenamus avis, conchylia, piscis,
longe dissimilem noto celantia sucum;
ut vel continuo patuit, cum passeris atque
ingustata mihi porrexerat ilia rhombi.

22. QVAS. 24. OBSORBERE.

20. *pro* Vm. 21. M are divided between *balatrone* and *balathrone*. 22. *quas* M, O, *quos* M, Bent., H. Euphony is in favour of *quos*, as K remarks; *adduxerit* C, m. 24. *simul* M, H, *semel* M, (incl. CG), O. H reads *simul*, but he and K now argue for *semel*. Bent. approved of either reading, allowing *simul* to stand, but quoting many passages in support of *semel*. These instances, however, are chiefly later: see notes. *absorbere* M, H, *obsorbere* m, O. 29. *atque*] *assi et* m, Bent. 30. *porrexerit* M, H, *porrexerat* M_2, O, Bent. These tenses are very often confounded: see on 2. 6. 48.

post hoc me docuit melimela rubere minorem
ad lunam delecta. quid hoc intersit, ab ipso
audieris melius. tum Vibidius Balatroni:
'nos nisi damnose bibimus, moriemur inulti:'
et calices poscit majores. vertere pallor
tum parochi faciem nil sic metuentis ut acris
potores, vel quod male dicunt liberius, vel
fervida quod subtile exsurdant vina palatum.
invertunt Allifanis vinaria tota
Vibidius Balatroque, secutis omnibus; imi
convivae lecti nihilum nocuere lagoenis.
affertur squillas inter murena natantis
in patina porrecta. sub hoc erus, 'haec gravida,'
inquit,
'capta est, deterior post partum carne futura.
his mixtum jus est; oleo, quod prima Venafri
pressit cella; garo de sucis piscis Iberi;
vino quinquenni, verum citra mare nato,
dum coquitur; cocto Chium sic convenit, ut non
hoc magis ullum aliud; pipere albo, non sine aceto,
quod Methymnaeam vitio mutaverit uvam.
erucas viridis, inulas ego primus amaras

34. *moriemur* M, *moriamur* M_2. 35. *poscunt* m. 38. *exurdant* M, H, *exsurdant* m, O. *exurdant* may have been the spelling in Horace's time: see Munro, Pref. Lucr. 3rd ed., p. 34. 40. *imi* M, *imis* M, on account of proximity of *omnibus*. 41. *lagoenis* H, with good mss., *lagenis* M, O. 48. *quoquitur* m H. 50. *motauerit* C, *mutauerat* m, Aldus.

monstravi incoquere, inlutos Curtillus echinos,
ut melius muria quod testa marina remittit.'
interea suspensa gravis aulaea ruinas
in patinam fecere, trahentia pulveris atri
quantum non Aquilo Campanis excitat agris.
nos majus veriti, postquam nihil esse pericli
sensimus, erigimur. Rufus posito capite, ut si
filius inmaturus obisset, flere. quis esset
finis, ni sapiens sic Nomentanus amicum
tolleret: 'heu, Fortuna, quis est crudelior in nos
te deus? ut semper gaudes illudere rebus
humanis!' Varius mappa compescere risum
vix poterat. Balatro suspendens omnia naso,
'haec est condicio vivendi,' aiebat, 'eoque
responsura tuo numquam est par fama labori.
tene, ut ego accipiar laute, torquerier omni
sollicitudine districtum, ne panis adustus,
ne male conditum jus adponatur, ut omnes
praecincti recte pueri comptique ministrent?
adde hos praeterea casus, aulaea ruant si,
ut modo; si patinam pede lapsus frangat agaso.
sed convivatoris uti ducis ingenium res
adversae nudare solent, celare secundae.'

53. REMITTAT.

52. *inquoquere* H with M_2; *inlutos* M, OH, *inlotos* or *illotos* m, Bent.; *cortillus* C. 53. *quod* M rightly, *quo* Vm, *quam* m, Bent., *quae* m; *remittit* M (incl. CG and all Cruq.'s Codd.), Bent., *remittat* M, OH. 64. M vary between *balathro*, *balatro*, and *barathro*. 67. *Ten* CSm. 70. *pueri recte* CG.

Nasidienus ad haec : 'tibi di, quaecunque preceris,
commoda dent ! ita vir bonus es convivaque comis,'
et soleas poscit. tum in lecto quoque videres
stridere secreta divisos aure susurros.'
'nullos his mallem ludos spectasse ; sed illa
redde age, quae deinceps risisti.' 'Vibidius dum
quaerit de pueris, num sit quoque fracta lagoena
quod sibi poscenti non dantur pocula, dumque
ridetur fictis rerum, Balatrone secundo,
Nasidiene, redis mutatae frontis, ut arte
emendaturus fortunam ; deinde secuti
mazonomo pueri magno discerpta ferentes
membra gruis sparsi sale multo, non sine farre ;
pinguibus et ficis pastum jecur anseris albae
et leporum avolsos, ut multo suavius, armos,
quam si cum lumbis quis edit ; tum pectore adusto
vidimus et merulas poni et sine clune palumbes ;
suavis res, si non causas narraret earum et
naturas dominus ; quem nos sic fugimus ulti,

75. *precaris* M, H, *preceris* M, C, Bent., O. 82. *dantur* M, OH, *dentur* M (incl. CG), Bent. 88. *albae* V (*albe* G) O, *albi* M, H. O fairly argues that it is more likely that *albae* would have been changed to *albi*, the rare to the usual, than the reverse. It is likely that Persius imitated this passage when he gave *turdarum* for the usual *turdorum*. The host probably pointed out that the bird was a female and of white colour. Bent. approved of *albae* although he retained *albi*. 89. *uulsos* 1 M. 90. *edit* M, *edat* Priscian, 17. 7. 47.

ut nihil omnino gustaremus, velut illis
Canidia adflasset pejor serpentibus Afris.' 95

94. *uelut illis* M, *ueluti si* Bent., supposing *adflare* only to be used with acc. It is, however, used with dat., Prop. 3. 27. 17; Tibull. 2. 180. 95. *afris* M, *atris* m, Bent.

NOTES.

BOOK FIRST.

SATIRE I.

SUBJECT:—*The Restless Discontent of Men, especially of the Avarus.* DATE, ABOUT 35 B.C.

THIS satire, although placed at the beginning, was probably the last composed of those in the first book. Horace here prefixes to the first book a poem of general bearing on all sorts and conditions of men, just as he does in the first ode of the first book. Like it, and like the first epode and first epistle, it is addressed to his patron and friend Maecenas.

The avowed subject of the satire is the discontent of men with their lot, and their envy of that of others, 1–20. But this theme is only prefatory to an attack on avarice: this is the real subject, 28 *sqq.*, the *avarus* being selected as the most striking instance of the discontented man. There are in reality two subjects, discontent and avarice, but Horace tries to treat them as one, and the suture is apparent. The different individuals, who, discontented with their lot, are struggling to attain a competence, are regarded as so many phases of the *avarus*, 28–40. Hence discontent ceases to be the salient feature of attack, and the grasping and meanness of the *avarus* are satirized on to 108, when Horace, feeling that he has strayed from his original theme, suddenly reverts to it, and cleverly interlaces his two subjects together. For his theme, and to a great extent his treatment of it, Horace seems indebted to Lucilius.

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2. **ratio**, deliberate choice, *προαίρεσις;* **fors**, accident, often opp. to *ratio:* 'choice or chance,' (Con.) Or. quotes Cic. Att. 14. 13. 3: *sed haec fors viderit, quae talibus in rebus plus quam*

ratio potest. **objecerit,** 'has flung in his way': so 1. 6. 54, with *offerre : Nulla etenim mihi te fors obtulit ;* and Cic. Att. 2, 22. 1 : *quod fors obtulerit id acturus videtur,* quoted by Or.

3. **laudet:** *quisque* is to be taken out of the preceding *nemo,* and *sed* is also to be supplied: cf. vs. 109; Juv. 6. 17 : *cum furem nemo timeret Caulibus et pomis et aperto viveret horto.* Cic. de Or. 3. 14. 52 : *nemo extulit eum verbis—sed contempsit eum.* Heind. compares Plat. Rep. 366 D : *οὐδεὶς ἑκὼν δίκαιος ἀλλ' ὑπὸ ἀνανδρίας—ψέγει τὸ ἀδικεῖν* : cf. Aesch. Ag. 396.

4. **gravis annis:** Or. adopts Jahn's explanation of *annis* that it means *non annos vitae sed annos militiae.* Macleane rightly dissents from this view. All the instances cited by Or. go for the simpler view, as Aen. 9. 246: *Hic annis gravis atque animi maturus Aletes.* Theocr. 24. 100 : *πολλοῖσι βαρύς περ ἐὼν ἐνιαυτοῖς.* Cf. Soph. Oed. R. 17 : *σὺν γήρᾳ βαρύς. gravis annis* does not mean that the man is weighed down by years, but that he goes heavily, has lost his nimbleness owing to years, is getting stiff. A man becomes stiff before the age at which a Roman soldier got his discharge, about 45. So *βαρύνεται* is used by Aristoph. Acharn. 220:

> *Νῦν δ' ἐπειδὴ στερρὸν ἤδη τοὐμὸν ἀντικνήμιον*
> *καὶ παλαιῷ Λακρατείδῃ τὸ σκέλος βαρύνεται,*

though in this case the speaker really was an old man.

5. **jam fractus,** 'at length broken down.' *jam* is often joined with participles and adjectives, and, like *ἤδη,* denotes that a certain point has at last been reached. Juv. 3. 206: *Jamque vetus Graecos servabat cista libellos.* Ov. Her. 13. 98: *Jamque fatigatas ultima verset aquas.* **membra,** acc. of reference: Carm. 1. 1. 21 : *membra—stratus.*

6. **Austris,** used for any winds; but the south wind in Hor. is generally violent: *turbidus,* Carm. 3. 3. 4; *validus,* Ep. 1. 11. 15.

7. **quid enim:** 'for why,' a rhetorical question used when something confirmatory is about to be added: see note on 2. 3. 132. In Cicero acc. to Or. it is always followed by another question. **concurritur:** impersonal, 'the armies meet in battle-shock.'

8. **horae momento,** 'in one brief hour.' Or. takes it to mean the same thing as *punctum temporis*, an instant; but the passages where the phrase occurs do not establish that meaning. Liv. 5. 7: *ignes conjecit: horaeque momento simul aggerem ac vineas tam longi temporis opus incendium hausit.* Id. 9. 16: *momentoque unius horae caesus Samnis, Satricanus captus, et omnia in potestate consulis erant.* Plin. H. N. 7. 51: *Maecenati triennio supremo nullo horae momento contigit somnus.* Curt. 9. 21: *ex Asiae in Europae terminos momento unius horae transivi.* In these passages to take *momentum horae* = 'an instant,' would give a hyperbolical sense, and that the Romans distinguished *momentum* as longer than *punctum* is clear from Plin. Paneg. 56: *quod momentum, quod immo temporis punctum aut beneficio sterile aut vacuum laude?*

9. **juris legumque:** *jus* is what we call 'law,' *i.e.* the body of precedents, edicts of magistrates, decrees of the senate, and 'the statutes' or legislative enactments: these last only are *leges*.

10. **sub galli cantum,** 'at cock-crow,' prop. 'just before': cf. Carm. 1. 8. 14; 2. 18. 18: see 2. 7. 33: *sub lumina prima* Ep. 2. 2. 169: *sub noctem*, 2. 8. 43. **consultor,** the client coming to consult his *patronus*, who was *consultus*. Cic. Mur. 9. 22, quoted by Heind.: *vigilas tu, Sulpici, de nocte ut tuis consultoribus respondeas—te gallorum, illum buccinarum cantus exsuscitat.* Ep. 2. 1. 103: *Romae dulce diu fuit et sollemne reclusa Mane domo vigilare clienti promere jura.* Ov. Am. 1. 13. 19: *Atque eadem sponsum consulti ante atria mittis.* The clients came not only very early, but inconveniently late. Hor., inviting Torquatus to dinner, tells him to give his client the slip by leaving his house the back way. Ep. 1. 5. 31: *Atria servantem postico falle clientem.* **pulsat,** 'knocks at': κόπτει. Knockers are seldom mentioned among the Greeks and Romans, who generally kicked at the doors: even death is introduced by Hor. as thus knocking at our doors: *pulsat pede*, Carm. 1. 4. 13.

11. **dare vades** meant to provide sureties or bail. The rustic has been summoned, and having given bail for his appearance, is obliged to go to Rome to stand his trial. While there he gets a taste of the sweets of city life, and thinks those alone are happy who live in town. *vas* is a general word for a bail or surety; *praes* is limited to a pecuniary matter. But in the lines of Ausonius quoted by Heind. *vas* is limited to bail in a

criminal action: *Quis subit in poenam capitali judicio? vas. Quid cum lis fuerit nummaria quis dabitur? praes.*

12. **clamat**, emphatic, like 2. 7. 25, 'swears' (Con.)

13. **cetera de genere hoc** occurs eight times in Lucretius acc. to Schütz. Cf. Lucr. 4. 590: *Cetera de genere hoc monstra ac portenta loquuntur.* There are many imitations and reminiscences of Lucretius in Horace: see on vs. 25; 118; 2. 4 fin.; 2. 7. 112.

14. **delassare** occurs Plaut. As. 5. 2. 22; Mart. 10. 5. 17. **valent**: the use of *valeo* with infin. is common in Hor. as in Lucretius and Virgil; it is not found in Cicero or Caesar. **Fabium**: we know nothing of this Fabius save what the scholiasts tell us. Porph. gives him the cognomen *Maximus*, and Acron says he was a Roman knight of Narbo, who wrote several volumes on the Stoic philosophy, that *Pompeianas partes secutus est et cum Horatio de disciplinis saepe contendit.* **loquacem**, 'prolix.' Ep. 1. 16. 4: *Scribetur tibi forma loquaciter et situs agri.*

15. **quo rem deducam**, 'to what issue I will bring the matter.' *rem aliquo deducere* is used of bringing matters to a decisive crisis, rather than to a conclusion. See the instances quoted in Ellis's note on Catull. 75. 1. **en** is to be joined as much with *ego* as with *faciam*: 'here I am, ready to grant your wishes.' Virg. 5. 672: *En ego vester Ascanius.* **jam**, 'at once,' *statim.*

18. **partibus**, 'parts' in the drama of life. Hence *hinc—hinc discedite*, because the actors had certain doors of entrance and exit regularly assigned to them. 'All the world 's a *stage*, and all the men and women merely *players*: they have their *exits* and their *entrances*.'—Shakspeare. **heia!** 'quick! on with you!' a word of impatient command. Virg. Aen. 9. 37: *date tela scandite muros Hostis adest: heia!* cf. 2. 6. 23.

19. **nolint**, 'they would refuse,' the apodosis to *si quis deus—dicat*: for both construction and sentiment, cf. 2. 7. 24: *si quis ad illa deus subito te agat usque recuses.* **atqui licet esse beatis**: 'and yet they have it in their power to be blest,' ironical. The dat. after *licet esse* is regular: a dat. being understood before *esse*, it should take one after it; so *fieri* when *tibi* precedes, 1. 6. 25: *esse* A. P. 372. The acc. is more rare

and indefinite: *civi Romano licet esse Gaditanum*, Madvig. 393. 1. Cf. Roby, Lat. Gram., ii., p. xxiii.

21. **buccas inflet**, 'puff out his cheeks with rage at them': *illis* is dat. incomm. *sufflare se* is a Plautine expression for getting in a rage, and scolding another, and is also joined with dat. Cas. 3. 3. 19: *Nescio quid se sufflavit uxori suae:* cf. also Bacch. 4. 1. 31: *Sufflatus ille veniet. Disrumptum velim.* φυσᾶν is thus used, Eur. Iph. Aul. 125: μέγα φυσῶν θυμὸν ἐπαρεῖ. Ib. 381: τί δεινὰ φυσᾷς; but the Greek phrase exactly corresponding to *buccas inflare*, namely, φυσᾶν γνάθους, is not used of anger but of pomposity: Dem. Fals. Leg. 442, and so *sufflatus* is sometimes used.

22. **facilem**, 'compliant,' esp. used of the gods: cf. Ov. Her. 16. 282: *Sic habeas faciles in tua vota deos.* Juv. 10. 8: *di faciles.*

23. **praeterea**, 'to pass to another point,' a Lucretian form of transition to a new argument: cf. 2. 3. 179. The point does not come until verse 28, being interrupted by a double parenthesis. The construction is *ne sic* (*haec ridens*) *percurram ut qui jocularia ridens percurrit.* **jocularia** has its opposite in *seria* in 27. The picture of Jupiter with his cheeks inflated has probably suggested to Hor. that he is treating his subject lightly.

25. **olim**, 'at times,' 'often,' 'usually.' Lucil. 130 (Lach.) *Longior hic congrus grue tota cum volat olim.* Ep. 1. 10. 42: *ut calceus olim.* Ov. F. 3. 555: *ut olim Amisso dubiae rege: vagantur apes.* Plaut. Truc. 1. 1. 45: *nunc lenonum plus est fere, Quam olim muscarum est, cum caletur maxime.* **crustula**, 'little cakes'; *crustum* is anything with a crust. **blandi**, 'coaxing.' The simile is taken from Lucr. 1. 936, *sqq.*:—

> Sed veluti pueris absinthia taetra medentes
> Cum dare conantur prius oras pocula circum
> Contingunt mellis dulci flavoque liquore.

26. **elementa-prima**, 'their first rudiments,' esp. the alphabet. *elementa* by itself is the alphabet only. Suet. Jul. Caes. 56: *quartam elementorum litteram id est d:* cf. Ep. 1. 1. 27. *prima litterarum elementa*, Quintil. 1. 1. 23, is used in a more extended sense.

28. The point which had been interrupted by the parenthesis is now taken up. The different seekers after wealth compare themselves to the ant laying by its winter store. Horace denies the fairness of the comparison. **ille,** 'yon.' This word and **hic** in 29 are literally demonstrative.

29. **perfidus hic caupo**: the *caupones*, *κάπηλοι*, shop-keepers, esp. tavern-keepers, seem to have been proverbially sharp in their dealings. They are called *maligni*, 1. 5. 4. Martial tells how a *callidus caupo* imposed on him at Ravenna, by selling him wine, which was cheap, pure, instead of mixed with water, which was dearer. The *caupo* does not appear among the discontented persons introduced at the beginning of the satire, but takes the place of the *consultus*. This is rendered necessary by Hor.'s change of front, for the jurisconsult could not be made a type of the *avarus*, as he did not charge money for his advice. Even advocates (*causidici*) were forbidden by the Cincian law (204 B.C.) to accept fees. This law was often evaded, and in Tac. Ann. 11. 5–7, we find a dispute on the subject settled by Claudius allowing a maximum fee of 10,000 sesterces.

30. **currunt,** 'sail.' Ep. 1. 1. 45: *extremos curris ad Indos.* Ep. 1. 11. 27: *Caelum non animum mutant qui trans mare currunt.* Carm. 1. 28. 36: *licebit injecto ter pulvere curras.* Prop. 4. 7. 84: *Sed breve, quod currens vector ab urbe legat.*

32. **congesta,** chosen to suit the metaphor of the ant heaping up her pile. **cibaria,** which properly means 'rations,' is used by the *avari*, who, extenuating their real object, the endless pursuit of riches as an end, say they intend to desist as soon as they have gained a bare sufficiency to keep them from starvation.

33. **nam exemplo est,** apologetic; although tiny, it can enforce a moral. **magni** contrasted with and excusing *parvola:* 'that tiny type of giant industry' (Con.) For the ant as a type of provident industry, Or. quotes Titinius (Ribb.) 34; Virg. Georg. 1. 186; Juv. 6. 360. In prose one would expect *animal* before *magni laboris;* but even in prose there are exceptions, as Liv. 22. 60: *T. Manlius Torquatus priscae ac nimis durae severitatis,* Madv. 287. 3. A stronger instance still is 2. 8. 84: *Nasidiene redis mutatae frontis.*

35. **futuri** belongs both to *ignara* and *incauta*. The ant knows by instinct and experience that winter is coming, and provides against it. *incautus* with gen. is rare, and Hor. would not have used that construction had he not first used *ignara*. It would be possible to separate *incauta* from *futuri* by a comma, giving *futuri* to *ignara* alone. Wüstemann strangely does the reverse; he puts a comma after *ignara*, none after *incauta*. Stat. Theb. 6. 766 has *incautusque sui*, 'careless of his own.'

36. **quae** = *at ea*. Hor. denies the pertinence of the simile. The ant makes merry on her store throughout the drear winter; the *avarus* never pauses from his pursuit of wealth to give himself a moment's enjoyment of it. **inversum—annum**; 'the inverted year' may mean the new year: the sun enters Aquarius on Jan. 16th. Cf. the Homeric περιτελλομένων ἐνιαυτῶν. Theocr. 13. 26: τετραμμένω εἴαρος ἤδη. The year has run its course and begins as it were over again. But another explanation is possible: just as *vomer inversus*, Epod. 2. 63, means the ploughshare turned backwards so that it will not cut; as *inversi mores*, Carm. 3. 5. 7, mean manners with their bad side out, altered for the worse; as *virtutes invertere*, 1. 3. 55, means to turn virtues into vices; so here *inversus annus* may mean the year with its winter side, wet and cold, turned towards one, the bright summer side being turned out of sight. **contristat**, 'saddens,' Virg. Georg. 3. 278: *Auster—pluvio contristat frigore caelum*.

37. **utitur**, emphatically 'enjoys,' 'consumes.' Pers. 6. 22: *utar ego, utar*. Ep. 1. 7. 57: *Et properare loco et cessare et quaerere et uti*, where the same contrast between *quaerere* and *uti* is introduced as here. And so A. P. 170: *Quaerit et inventis miser abstinet ac timet uti*. **illis** must be emphatic or demonstrative like *illum praeteritum*, vs. 115, for *illis quaesitis* would not be Latin for *illis quae quaesiverit*.

38. **sapiens**, 'sensible,' *i.e.* knowing how to enjoy the good things of life, not 'prudent,' nor a translation of ἴδρις applied by Hesiod to the ant, O. et D. 778. For this use of *sapiens*, overlooked by many commentators, Lamb. compared Carm. 1. 11. 6: *sapias, vina liques*; 1. 7. 17: *sic tu sapiens finire memento Tristitiam vitaeque labores Molli, Plance, mero*, to which Bent. added Ep. 1. 15. 45; 1. 10. 44; Carm. 4. 9. 48; cf. also Ov. Her. 4. 96. No doubt *patiens* would do very well as a general epithet of the ant, and especially well if the point

were that she patiently endures, roughing it, καρτεροῦσα, until spring; but as Bent. showed, that is *not* the point: the point is that the ant, like a sensible creature, makes merry while winter rages, thereby contrasting with the *avarus* who might be called *patiens* rather than the ant, and, as has been shown, this must have been the point of Lucil. 495, Lach.:—

> Sic tu illos fructus quaeras, adversa hieme olim
> Quis uti possis ac delectare domi te.

43. **quod si** = *at id si*, like *quae*, for *at ea*, vs. 36, supra.

44. **ni id fit**, unless you take from it. **quid pulchri.** Cf. 2. 3. 95: *pulchris divitiis.* Eur. Frag. Pal. 584: Ἀγάμεμνον, ἀνθρώποισι πᾶσι χρήματα Μορφὴν ἔχουσι.

45. **milia frumenti—centum**, 100,000 bushels of corn. *medimnum*, gen., must be understood as *sestertium* in monetary expressions. But although *medimnum* must be intended here, *milia* with a gen. sing. often means an indefinitely large quantity. Cf. Catull. 61. 203: *multa milia ludi*, where see Ellis's note; 66. 77. With this and the next verse, cf. Lucil. 486 and 483, Lach.:—

> Milia dum centum frumenti tolli' medimnum,
> Vini mille cados—aeque fruniscor ego ac tu—

as the two fragments should, it seems to me, be written. **triverit**: cf. 1. 3. 15; 1. 10. 64; 2. 6. 48. *tero* is the regular word for threshing corn, ἀλοιάω, and *area* is an open solid level place, a threshing-floor, ἀλωή.

46. **hoc**, 'on this account,' esp. used with comparatives. Cf. 1. 3. 93: *minus hoc jucundus amicus.* Lamb. wrongly took *hoc*, δεικτικῶς, like *hujus* in the phrase *hujus facere*, 'one jot more.' **capiet**, 'hold,' χωρήσει. **plus ac** = *plus quam*, common in Hor. 1. 2. 22; 1. 6. 130; 1. 10. 34. **ut si** cet: 'just as, if you were a slave carrying the bread-bag, you would get no more bread than the other slaves.' In 5. 90 the traveller carries the excellent bread, *umeris*, on the shoulders of his slaves. **reticulum** was a net-work bag used for carrying loaves on a journey. Juv. 12. 60: *cum reticulis et pane et ventre lagenae.* **venalis**, slaves, creatures of sale.

49. **quid referat—viventi.** There is no instance of *refert* taking a dat. of a person. In Tac. Ann. 15. 65, *non referre dedecori si cithaeroedus demoveretur*, the true reading is probably *dedecoris; s* follows, and Plin. Pan. 40 has the closely

parallel construction: *tu nihil referre iniquitatis existimas.* Col 7. 2. 3, quoted by Schütz: *id non solum generibus sed etiam coloribus refert.* Plaut. Truc. 2. 4. 43: *quoi rei id te adsimulare retulit?* But these instances are far from sufficient. On the other hand the constr. with the genitive of person is very rare in best period, and is only found in Sall. Jug. 111. 1; Liv. 34. 27. 6—though common in the silver age. It is perhaps best to explain the dat., with Schütz, as being substituted for the usage *ad* with acc., which is common in early Latin. Plaut. Pers. 4. 3. 52: *quid id ad me aut ad meam rem refert.* Heind. took *refert* absolutely, with *viventi* as an epexegetic dat. commodi.

52. **tantundem haurire**, 'to draw as much as you.' *haurire* is properly used of drawing liquids, and it is strange that Hor. did not choose some other verb when about to propound a metaphor taken from the storing of corn: perhaps the next metaphor from drinking was in his mind. Cic. Agr. 2. 13. 32, has *sumptum haurit ex aerario,* but that is metaphorical: 'he taps the treasury.' **relinquas**, with inf., 'allow,' 'concede,' a poetic usage: see Lucr. 3. 40, and Munro's note.

53. **plus laudes.** Cf. Ep. 1. 10. 15: *plus tepeant hiemes.* Hor. is fond of the adverbial use of *multum*: 2. 3. 147. **cumera**, a corn-bin (κυψέλη), probably made of osiers: see Ep. 1. 7. 30. Acron mentions another kind, *fictilia vasa.*

54. **ut-si**: 'just as if you needed only a pitcher of water *and* were to say.' Notice the difference between the construction here and the apparently, but not really, similar one in 46–48. **liquidi**, 'water.' Ov. Met. 5. 453: *loquentem Cum liquido mixta perfundit diva polenta.* **urna**, 'a pitcher full,' not, I think, the measure here, half an amphora, about 3½ gallons. *non amplius urna* is subj., *opus* is predicate.

55. **cyatho**, 'a glass full'; as a liquid measure a *cyathus* was $\frac{1}{12}$th of the sextarius or pint. **mallem** is much better than *malim* here: 'I would have preferred, if possible'; the little fountain is present (*hoc*); the large river is only wished for.

58. **Aufidus**, the Ofanto, a river flowing near Venusia and Cannae into the Adriatic through Horace's native Apulia. He calls it *violens*, Carm. 3. 30. 10; cf. 4. 9. 2: *longe sonantem natus ad Aufidum.* The love of Roman poets for rivers is remarkable; it is especially prominent in Horace, Virgil, and Propertius.

59. **at qui tantuli eget,** 'but the man who asks for the little that is necessary.' *egere* almost = *cupere*. Cf. A. P. 154: *Si plausoris eges aulaea manentis*. Ep. I. 10. 11: *Pane egeo jam mellitis potiore placentis*.

60. **limo**: the large swollen river brings down water muddy with the flood, and is dangerous to approach to boot.

61. **bona pars,** 'a large part,' as we say in English, 'a good deal,' 'a good size.' **cupido,** always masc. in Hor.

62. **quia tanti quantum habeas sis,** 'because you are valued by people according to your wealth.' The subj. *sis* is used because it is the general opinion, indefinite. Hor. has here expressly copied Lucilius, 1066, Lach. :—

> Aurum atque ambitio specimen virtuti' virique est,
> Quantum habeas, tantum ipse sies, tantique habearis.

so Müller reads. Cf. Juv. 3. 143: *Quantum quisque sua nummorum servat in arca Tantum habet et fidei*. Pind. Isthm. 2. 11: χρήματα χρήματ' ἀνήρ.

63. **quid facias,** 'what can you do with,' 'how can you meet such a man as that?' **illi,** the speaker, not *bonae parti hominum*. For the dat. with *facere*, cf. Cic. Caec. 11. 30: *quid huic tu homini facias?* Cic. Att. 7. 3. 2: *quid enim tibi faciam?* Cic. Ac. 7. 3. 2: *quid faceret huic conclusioni*. With an abl. the phrase means 'what use to put a thing or person to,' as *quid fecisti scipione?* Plaut. Cas. 5. 4. 6; Cic. Sest. 13. 29: *quid hoc homine facias?* **miserum,** sc. the speaker. **quidam** is supposed by Acron to be Timon the misanthrope.

64. **quatenus,** causal = *quandoquidem*, as always in Hor. Carm. 3. 24. 30; Serm. 1. 3. 76; 2. 4. 57. **id facit,** 'he is so' (*miser est*). *facere* can take up any previous verb: see L. S. *facio* (neuter, E.), and cf. 94 infra: 'bid him be miserable since it is his whim to be so.'

65. **voces,** 'gibes.'

66. **solitus,** sc. *fuisse*. **me sibilat**: there is no other instance of *sibilare* taking an acc. as an active verb, to 'hiss at,' though the use of *latrare* for *allatrare* perhaps sufficiently defends it. The dictionaries wrongly quote Cic. Att. 2. 19. 2 for

the transitive use: *populares isti jam modestos homines sibilare docuerunt; sibilare* is there, as usual, intransitive. I have therefore suggested *si* for *me; si* might have fallen out before *sibilat*, and the gap might have been supplied by *me*. *si* is often followed by *at*. Cf. Plaut. Capt. 3. 5. 26: *si ego hic peribo—At erit mi hoc factum mortuo memorabile.* Id. Bacch. 2. 3. 130: *Si illi sunt virgae ruri at mihi tergum domist.* Catull. 30. 11: *Si tu oblitus es at di meminerunt.* Plaut. Bacch. 4. 8. 46: *si tibist machaera at nobis vervinast domi.* Cf. Virg. Aen. 1. 543; 4. 615; 6. 406.

69. **quid rides,** why do you laugh at the absurd picture of poor Tantalus, with the waters avoiding his lips? You are Tantalus yourself without knowing it. See note on verse 23, supra, ad fin. The ordinary explanation is that the *avarus* laughs scornfully, because he knows the hackneyed moral that is going to be drawn: the *crambe repetita*, as Schütz calls it. Cf. Lucian, Tim. 18: οἱ ὥσπερ ὁ Τάνταλος ἄποτοι καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα ἐπικεχηνότες μόνον τῷ χρυσίῳ. Cruquius gives the heading 'Tantalus' to this satire. In Lucr. 3. 980, the Tantalus of this life is not the avaricious but the superstitious man.

71. **indormis,** 'you sleep on': the *avarus* makes his moneybags his bed, partly from fear of being robbed, partly from affection for the gold. Cf. Lucil. 205: *Cum bulga cenat dormit lavit.* Virg. G. 2. 507: *Condit opes alius defossoque incubat auro.* **inhians,** gloating over them with open mouth: Tantalus opens his mouth to swallow the waters; the miser opens his with affection for his treasures. See Munro's note on *inhians*, Lucr. 1. 36: he quotes, amongst other passages, Esdras 1. 4. 31: 'the king gaped and gazed upon her with open mouth'; understand here either *illis* or *illos* or *in illos*, any of which constructions *inhiare* may take. The play on sound in *saccis—sacris* has been noticed.

72. **cogeris,** the miser is the slave of his avarice. **pictis-tabellis.** Cf. vs. 44: *quid habet pulchri constructus acervus?*

73. **quo valeat,** 'what end money serves': **usum,** 'enjoyment.'

74. **ematur,** potential, 'can be bought.' **holus,** the better spelling for *olus*, vegetables. **sextarius,** about a pint, mentioned as a fair amount to take at dinner.

75. i.e., *ea quibus negatis humana natura doleat. doleat* answers to *quae si negata sint*, implied in *quibus negatis*.

77. **malos fures**: Wolff compared κακούργους κλῶπας, Herod. 1. 41. Fea wrongly pointed *malos, fures*, making *malos* subst. like 1. 4. 3, *quod malus ac fur;* but what other kind of bad men but robbers would the miser fear at night? Hor. often uses *malus* as adj., *mala lustra*, 1. 6. 68; *mali culices*, 1. 5. 14; *mala cicuta*, 2. 1. 56; *malis Furiis*, 2. 3. 135.

78. **compilare**, to plunder, takes either the acc. of the person or thing plundered. Cic. Verr. 2. 1. 13: *consulem, exercitum, provinciamque compilavit.* It is rarely used of stealing a particular thing. **fugientes**: the running away of slaves was a common event; such slaves were called *fugitivi*.

79. **bonorum**, neuter. The irony is better preserved in Latin than English, *bona* being commonly used for property, possessions. **pauper**, with gen., as *pauper aquae*, Carm. 3. 30. 11; *argenti*, Serm. 2. 3. 142. Wüstemann quotes Lucian, Phal. 1. 11: μὴ γὰρ οὕτω μανείην ὡς τοιούτων ἐπιθυμῆσαι κτημάτων.

80. **at si**: the reply of the *avarus*, who urges that in case of illness riches procure attention. **temptare**, often of diseases; 2. 3. 163: *Quod latus aut renes morbo temptantur acuto.*

81. **lecto te adfixit**, 'has fastened you to your bed': see Crit. note. *adflixit*, no doubt, has much better authority than *adfixit* here, and Mr. L. Purser reminds me of Tennyson's description of Edith's illness in Aylmer's Field, how a low fever found the girl 'and *flung her down* upon a couch of fire'; but the words are often interchanged in mss.: see 2. 2. 79, and Tennyson may have had this passage with *adflixit* in his mind when he wrote his verse. For Tennyson's imitations of the Classics, see interesting articles published in the spring of 1880 in the *Cornhill Magazine*, called, 'A New Study of Tennyson,' by J. C. C. In support of *adflixit* joined to *casus*, Lamb. quoted Cic. Fam. 9.–11. 1: *eo casu quo sum adflictus;* but the absence of *lecto* makes all the difference.

82. **adsideat**, 'sit by your bed-side.' Ov. Her. 20. 137: *adsidet aegrae.* Tac. Agr. 45: *adsidente amantissima uxore;* ibid.: *adsidere valetudini.* **fomenta** (*foveo*) 'fomentations.'

84. Hor. replies that the miser's death is wished for by all his relations, neighbours, acquaintances (*noti*), even the children in the streets.

86. **post omnia ponas**, a harsh tmesis here for *post ponas omnia*. Cf. Cic. Off. 3. 17. 71: *mala bonis ponit ante*.

88–91. **at si cognatos—frenis**: 'but even if you were to try and retain the affections of the relations whom nature has given you with no trouble on your part, you would be wasting your labour (*the effort would be too much against the grain*); you might as well try and teach an ass to gallop.' Other explanations of this difficult passage are:—

A. Reading *at si*. (1). That of Or., who accept's Cruq.'s idea that *nullo labore* belongs to *retinere* and *servare*, not to *dat*. 'If you were to wish, with no effort of your own, to preserve the affections of your relations.' This idea was refuted by Bent., who pointed out that *operam perdas* is inconsistent with it; for a man can hardly be said to be wasting his labour if he expends none. Against this Schütz argues that *operam perdere* is not nearly so strong an expression as *laborem perdere*, and that a man may *operam perdere* even in wishing a thing. Allowing this, there still remains this objection: is not this what the *avarus* has been doing all his life? then why the supposition? (2). Lamb.'s view followed by Dill., Schütz, and others, taking *nullo labore*, *ἀπὸ κοινοῦ*, with *dat*, and also with *retinere* and *servare*. To this the same objections apply as to (1).

B. Reading *an si*. (1). Bent.'s view: *An potius nihili facis a cognatis amari, et omne quod ad demerendos eos impendi debet, male locatum et perditum iri putas? quasi si asinum traderes magistro*, &c.: 'would you count it a throwing away of your labour, if you were to try and retain the affections of your relations, as though it were a thing not worth having'? (2). Ritter's: 'would you be wasting your labour, if you were to try,' &c. (No: it would be an easy matter, if you would but try it).

C. *an sic*, the reading of Fea and Döring means, 'is it thus (namely, by acting the miser) that you hope to retain your relations?' not a bad reading.

D. *ac si*, the reading of Heind., is connected by him with the preceding *miraris*: 'and do you wonder if you waste your labour, if,' &c. He, however, must either carry on *si* from 88, which is unnatural, or take *si* in 89 twice, which is impossible. Wüstemann takes *ac si* = 'just as much as if' after *operam*

perdas, which he refers to the ineffectual wonder of the *avarus* at not being accorded the love of his relations, in 88. **campo**, the *campus Martius*, where riding, as well as other exercises, was practised: Carm. 1. 8. 4; 3. 12. 8.

92. **denique**, 'in short,' 'to sum up.' **cumque**: 'and now that you have got more (than you used to have), fear poverty less (than you used to). *quoque*, not found in any ms., would mean: 'and the richer you are, the less occasion for you to fear poverty.' There is nothing absurd in the sentiment as Or. thinks, and the inference he draws from it, *ergo corrade quantum potes*, is an unfair one.

94. **ne facias**, so as not to behave like Ummidius, *i.e.* live in constant fear of starvation; or, perhaps better, meet the same fate as Ummidius: *facere* being a neutral verb: see on vs. 64, supra.

95. **qui tam**: I have accepted Bentley's emendation, which easily clears up the construction. Hor. never uses *quidam* with his proper names, and is not likely to have spoken of a man, who was so rich as to measure his money, as a nobody. By reading *qui tam* an asyndeton is avoided, and *tam* is supplied before *dives*, as in vs. 20, supra. Hor. several times, it is true, uses an adjective or adverb followed by *ut* without *tam*, as 1. 5. 33; 7. 13 (not in 2. 3. 1, in my opinion); but in this case it is not so much the omission of *tam* as the omission of *qui* that is the chief difficulty.

96. **metiretur**, measure out in vessels, *modii*, for instance, instead of counting it, *numerare*. The expression is proverbial. Xen. Hell. 3. 2. 27: *οἱ περὶ Ξενίαν τὸν λεγόμενον μεδίμνῳ ἀπομετρήσασθαι τὸ παρὰ τοῦ πατρὸς ἀργύριον*. Petr. Sat. 37: *fortunata appellatur quae nummos modio metitur* (Or.).

97. **ad usque**. So 1. 5. 96: Virg. Aen. 11. 262.

98. **opprimeret**, 'surprise,' 'come suddenly on.' **liberta**: Hor. is probably speaking of an incident well known to his readers; how a freedwoman killed her miser master with an axe, as Clytaemnestra and Aegisthus killed Agamemnon, *φονίῳ πελέκει*, Soph. El. 99. It has been supposed by G. Hermann, that the name of the freedwoman was *Clytaemnestra*, by Funkhaenal that it was *Tyndaris*; both suppositions are plausible, and one of them may be true. But it is quite possible that the

unfeminine savagery of the freedwoman, and the weapon she used, were sufficient to remind Hor. of Clytaemnestra without supposing a similarity of name.

100. **divisit medium**: 'clave to the chine.' Aen. 9. 750: *Et mediam ferro gemina inter cornua frontem Dividit.* **fortissima Tyndaridarum**, 'bravest one of the house of Tyndareus.' *Tyndaridae* is a masc. form, and includes both men and women. Hor. does not mean to say she was merely as brave as the bravest *woman* of the house of Tyndareus, but that her bravery was greater than that of any of that bloody house, whether men or women. Bent., who first clearly established that *Tyndaridarum* was from *Tyndaridae* masc., and not fem. from a barbarous nom. sing. *Tyndarida*, quoted Synesius, Epig. Anthol. 4. 4: *οἱ τρεῖς Τυνδαρίδαι, Κάστωρ, Ἑλένη, Πολυδεύκης*, to show that a woman could be included in *Tyndaridae;* comparing also such expressions as *fratres* for brothers and sisters, *reges* for king and queen.

101. The reply of the *avarus*. **Maenius**, 'like Maenius.' For the omission of *ut*, cf. Epod. 1. 34: *discinctus aut perdam nepos*. Ep. 1. 2. 42: *Rusticus expectat.* Maenius and Nomentanus are typical spendthrifts. For Maenius, cf. Ep. 1. 15. 26; for Nomentanus, Serm. 1. 8. 11; 2. 1. 22; 2. 3. 175; 224. In 1. 8. 11, and 2. 1. 22, Pantolabus is joined with Nomentanus, and Acron states, on Ep. 1. 15. 26, that Pantolabus was a nickname for Maenius. If this be so, we have Maenius and Nomentanus joined together in two passages, which favours the reading *Maenius*. On. 1. 8. 11, Acron and Porph. say that Pantolabus was a nickname for Mallius, but it has been proposed to read *Maenius*. Maenius and Nomentanus are both mentioned in the fragments of Lucilius which have come down to us: *Maeniu' columnam cum peteret*, quoted by Porph. on Serm. 1. 3. 21 (Lucil. Lach. 1171); *qui te Nomentane malum jam +cetera perdat*, quoted by Donatus on Ter. Phorm. 1. 2. 73 (Lucil. 69. Lach.) It is probable that we should find these spendthrifts largely assailed by Lucilius did we possess the whole of his satires. The names had become proverbial in Hor.'s time, and we should err greatly, if we supposed, with the scholiasts, that they were the real names of contemporaries of Hor. No doubt Hor. may have had certain living men, whom the cap would fit, in his eye; but the names are Lucilian names, just as Pacideianus, the name of the gladiator of Lucilius, is adopted by Hor. as the name of a gladiator of

his own day. See Gerlach, Pref. Lucil., p. 27, *sqq.*; Tyrrell, *Hermathena*, 2. 358. The Nomentanus of 2. 8 is probably a different person though of the same character. Of the Lucilian Nomentanus we know nothing: our Nomentanus is called L. Cassius Nomentanus by the scholiasts, who add that the historian Sallust hired his cook Dama at an immense sum. Maenius is said to have sold his house to Cato the censor in 184 B.C., to form a site for the Basilica Porcia. Porph., on Sat. 1. 3. 21, tells the absurd story that he reserved for himself one column whence he might view the gladiatorial games, and quoted the words from Lucilius given above, adding that the name *columna Maenia* was thence derived. There really was a *columna Maenia* in the forum, but it was erected in honour of that Maenius, who in his consulship, 338 B.C., with his colleague L. Furius Camillus, conquered the Latins: Cic. Div. in Caec. 16; Sest. 58. At this column the III *viri capitales*, police-magistrates, carried out their punishments. Acc. to Porph., this Maenius was heard wishing in a loud voice in the Capitol, on the 1st of January, that he might owe 400,000 sesterces; and, on being asked why he wished it, replied that he actually owed 800,000. Ms. authority here is undoubtedly in favour of *Naevius*: and I am perhaps wrong in allowing *Maenius* to stand; but we do not read elsewhere of Naevius as a spendthrift. In 2. 2. 68 Naevius is *simplex*, and allows his slaves to offer greasy water to his guests: such a character scarcely suits this passage.

102. **pergis—componere**, 'you are proceeding to reconcile opposites.' In proposing to pass from avarice to prodigality, you speak as if these vices were side by side, as if there were but one step from one to the other, whereas they are diametrically opposite. For this use of *componere*, cf. 1. 5. 29: *aversos soliti componere amicos*. *Componere* also means 'to pit together' (ξυνιέναι) as a pair of gladiators, 1. 7. 20, and so most edd. take it here, but that does not give good sense. How can one be said to pit together foes who are already engaged? What absurdity would there be in matching against each other things that are hostile to each other? It seems to me that it is equally wrong to give *componere* this meaning here, as it would be in 1. 5. 29.

104. I should have placed a comma after *te*, with Heind.; *esse* is to be supplied with *veto te*: the man is already *avarus*, so *fieri* is out of place with *te*. **vappa**, 'a roué,' properly must

spoiled by spontaneous fermentation, hence *probrosus homo cum degeneravit animus*, Plin. H. N. 14. 20. 25. **nebulo** (nebula), 'a good for nought,' 'scamp.'

105. **quiddam**, 'something,' implying a good deal: so *est aliquid* is a meiosis for *est magnum*. **Tanais**, acc. to Porph., was a eunuch, a freedman of Maecenas, or L. Munatius Plancus: and, acc. to the same, **Visellius** was *herniosus;* but very likely this is only guessing. I cannot help thinking Peerlkamp is right in supposing *Tanais* to be the river Don; he compares Propertius, 1. 12. 3:

> Tam multa illa meo divisa est milia lecto,
> Quantum Hypanis Veneto dissidet Eridano.

This shows that the distance between a river in the west and a river in the east was proverbial. But I cannot follow him in his conjecture *Eridanumque* for *socerumque*, making *Viselli* the voc. case of some avaricious man's name. I should rather guess that one Visellius had married a Gaulish wife, and that she, like Virdomarus in Propertius, claimed descent from the Rhine: *genus Rheno jactabat ab ipso;* and that Visellius was the subject of much sarcastic remark about his spouse's ancestry: hence the proverb simply would mean, 'it's a long way from the Don to the Rhine.' Of course this a mere guess likewise.

106. **modus**, 'a mean' in which virtue lies acc. to Aristotle. Or. quotes Luc. 2. 380: *haec duri immota Catonis Secta fuit servare modum finemque tenere.*

108. **illuc, unde abii, redeo qui nemo ut avarus se probet**: 'I return to the point whence I started, asking, how is it that no avaricious man is satisfied with his lot.' After *qui* understand *fiat*. Hor. here distinctly refers to the first three verses of the satire. This is shown by the sentiment, by the words *diversa sequentis*, and by the exactly similar use of *nemo*, taken up by *quisque*. I think it is almost certain that *qui*, which was *the* point at which Hor. started, and which V alone has preserved, is the true reading, and I do not think it too harsh an ellipse to suppose 'is it' (*fiat*) understood. Many late edd. adopt this, the Blandinian reading, but all spoil it by placing a comma after *nemo*, so that the meaning would be, 'how is it that no one like the *avarus* is satisfied,' as if it were true that the *avarus* is satisfied: for to take *ut avarus* = *ut neque avarus*

(se probat) is, I think, impossible. Of other readings I shall here only mention two. (1) *nemon ut avarus:* this has, numerically, the highest ms. sanction, and is adopted by many edd. But an exclamation like this is quite out of place at the end of a grave argument, and the exclamation would mean just the opposite of the meaning intended by those who read it. This was pointed out by Wachsmuth, who showed that the real meaning of *nemon ut avarus* must be: 'can it be thought that no *avarus* is satisfied?' the answer demanded being: 'certainly not: the *avarus* is sometimes satisfied.' Or. cites the following: Plaut. Aul. 4. 7. 9: *egone ut te advorsum mentiar mater mea?* Ter. Andr. 1. 5. 28: *eine ego ut advorser?* Liv. 4. 2: *illine ut impune concitent finitima bella.* Serm. 2. 5. 18: *utne tegam spurco Damae latus?* These and other passages show that the case put by *ne-ut* is an impossible one. (2) *nemo ut avarus*, the reading of Or., Schütz, and others, has but poor authority, and introduces an impossible hiatus. In all Hor.'s hexameters there is only one hiatus in arsis, Epod. 13. 3: *Threicio Aquilone sonant*, which is in quite a different category. Carm. 1. 28. 24, *Ossibus et capiti inhumato* is insufficient to defend the hiatus here. Moreover the acc. and infin. would be expected, not *ut* with subj. Lastly, the point Hor. started with was not the statement that the *avarus* was discontented, but a *question*, how it comes that this is the case. **avarus**: the insertion of this word here is necessary to fuse Hor.'s two subjects into one. At the beginning Hor. simply said *nemo;* but having developed discontent altogether from the example of the *avarus*, he here adds that word as a sort of correction of his exordium.

110. So Ov. Art. 1. 349: *Fertilior seges est alienis semper in agris Vicinumque pecus grandius uber habet.*

111. **neque se—pauperiorum**: one of the most practical sentiments in Hor. Discontent is owing to our comparing ourselves with those above us.

113. **sic** belongs to **festinanti**: cf. Juv. 14. 178: *properantis avari.*

114. Cf. Virg. Georg. 1. fin.:

> Ut cum carceribus sese effudere quadrigae
> Addunt in spatia, et frustra retinacula tendens
> Fertur equis auriga neque audit currus habenas.

From the similarity of Hor.'s lines to these, it has been supposed that this satire was not written until after the publication of the first Georgic, or that Hor. had heard the Virgilian lines in a recitation. It is just as likely that Virgil copied Hor. There is more point in Hor's use of the simile than Virgil's. **carceres**, the barriers, behind which the chariots stood, before the consul or praetor gave the signal for the start, by dropping his napkin, *mappa*.

115. **instat**, 'challenges,' lit. 'presses hard upon.' **illum**, sc. *aurigam*: 'that other.'

116. **extremos inter euntem**: 'who drops back into the ruck.' The rival charioteer has had a struggle for first place, but being passed by, relaxes his efforts, loses his place, and falls back into the extreme rear. It is better to take it thus literally: Hor. had often seen the picture he describes of beaten horses falling back. Schütz prefers to understand *velut*: the driver makes no distinction among those who are behind him; so to the *avarus* all who are poorer than himself are equally contemptible.

119. The famous simile is taken from Lucr. 3. 938:

> Cur non ut plenus vitae conviva recedis,
> Aequo animoque capis securam stulte quietem?

and 959:

> Et necopinanti mors ad caput adstitit ante
> Quam satur ac plenus possis discedere rerum.

120. According to the scholiasts *Crispinus* was a verbose ἀρεταλόγος, who wrote on the Stoic sect. ἀρεταλόγοι were professors of virtue, who preached on moral subjects: see Mayor's note on Juv. 15. 16. Schütz thinks there must have been some discrepancy between Crispinus's practice and preaching which would account for Horace's repeated attacks on him. He is sneered at as a hanger-on of another poor Stoic, 1. 3. 139; as a voluminous but bad poet, 1. 4. 14; as a fountain of Stoic paradoxes, 2. 7. 45. This Crispinus, probably from much study, had chronic *lippitudo*, or sore eyes, a complaint from which Hor. himself occasionally suffered afterwards: hence Bent. wanted to read *lippum* here. Or. remarks that the ancients saw *ridiculi nescio quid* in this complaint, which was more common among them than with us. λημᾶν was the Greek term. **scrinia**, 'book-cases,' *i. e.* small cylindrical cases, in which rolls of papyrus were kept after being written on.

SATIRE II.

Subject.—*Fools know no Mean.* Date 39 or 38 B. C.

The subject of this satire is summed up in the twenty-fourth verse: *Dum vitant stulti vitia in contraria currunt.* The death of Tigellius Sardus, a man freehanded to a fault, furnishes Horace with his text, *Nil medium est.* Men are either too generous or too stingy, too dainty or too rude; some given to the coarser and lower forms of vice, others to high and dangerous intrigues. The latter subject occupies the greater part of the satire, from 24 ad fin., but the method Horace has selected for its treatment makes it scarcely profitable reading. Data are wanting to determine the time exactly at which the satire was written: in vs. 3 Tigellius Sardus is referred to as lately, in 1. 3. 3 he is spoken of as some time dead. In 1. 4. 91, *ego si risi quod ineptus Pastillos Rufillus olet Gargonius hircum,* Hor. refers to the twenty-seventh vs. of this satire. This satire then must have been written before the fourth and third, probably shortly before the fourth. Horace's friendship with Maecenas had not yet begun; and the coarse treatment of the subject betrays a youthful and imperfect style. We shall not greatly err if we place the satire in 39 or 38 B. C.

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1. **Ambubaiae,** female flute-players, from Syriac, *abuba,* a flute. After the conquest of Antiochus, 190 B. C., numbers of Syrian girls came to Rome, and made a living by music and dancing. Suet. Ner. 27: *cenitabat nonnumquam inter scortorum totius urbis ambubaiarumque ministeria.* Juv. 3. 62: *Jam pridem Syrus in Tiberim defluxit Orontes, et linguam et mores et cum tibicine chordas Vexit et ad circum jussas prostare puellas,* which is partly copied from Prop. 2. 23. 21: *et quas Euphrates et quas mihi misit Orontes Me juerint.* **collegia,** 'corporations,' as if they really formed one of those guilds or companies recognised by law at Rome, as in England the 'company of merchant tailors,' 'fishmongers,' 'goldsmiths,' &c. Heind. quotes the Digest 1. ad init: *Collegia Romae certa sunt quorum corpus senatus consultis atque constitutionibus principalibus confirmatum est veluti pistorum,* &c. **pharmacopolae,** 'quacks,' who hawked their drugs about the markets. Cicero,

pro Cluent. 14. 40, mentions one L. Clodius, a *pharmacopola circumforaneus*, who poisoned, in the way of business, the old woman Dinaea: as he was in a hurry, and had many markets to visit, he did the job with one dose, and pocketed 2000 sesterces as his fee.

2. **mendici**, 'beggars,' especially the begging priests of Isis, Cybele, and other Eastern deities. The begging priests of Cybele were called *μητράγυρται* (collectors for the Great Mother). Juvenal makes a Jewish priest beg, 6. 543: *Arcanam Judaea tremens mendicat in aurem Interpres legum Solymarum.* **mimae**, 'actresses,' such as Arbuscula, Origo, or Antony's mistress Cytheris. **balatrones**, perhaps from *blaterones*, 'praters, idle talkers,' then here probably 'clowns,' 'pantaloons.' The word occurs in Lucr. 3. 955: *Aufer abhinc lacrimas, balatro, et compesce querellas.* (Here Munro translates it 'rascal.') Varro, R. R. 2. 5 seems to use the word as a term of mild reproach. Festus, 1. 2. (p. 340 Müller), gave *blateae*, lumps of clay which adhere to the boots, as the derivation: these men hung on to the rich as mud sticks to the feet.

3. **Tigellius** was a singer born in Sardinia; a friend of Julius Caesar (Cic. ad Fam. 7. 24). He is not to be confounded with his relative Hermogenes Tigellius, also a singer, but spoken of by Hor. as still alive: 1. 3. 129; 10. 90. The latter is admitted by Hor. to be a great musician: Serm. 1. 3. 129; 9. 25; but is assailed with much bitterness by him, 1. 10. 18; 1. 4. 72; 1. 10. 80. 90. The attacks on Tigellius the Sardinian in this and the next satire are of a different nature; they point out his follies, but without acrimony. This Tigellius was annoyed with Cicero for neglecting to act as his and his grandfather Phamea's advocate, after promising to do so (Cic. ad Att. 13. 49). Cicero (ad Fam. 7. 24) calls him *pestilentiorem patria sua*, Sardinia being then notoriously unhealthy. In the same letter he says of him and Phamea: *Habes Sardos venales: alium alio nequiorem*, referring to the well-known proverb, *Sardi venales: alius alio nequior.* See on 3. 3. Acc. to Acron, Hor.'s enmity to him arose from his having said that Hor.'s poems were *non satis perite modulata.*

4. **quippe benignus erat**: 'Verily, he was bountiful.' He was really *prodigus*, but the grateful *mimae* and *mendici* called him *benignus.* **hic**, 'another.'

6. **quo,** neut.: 'the wherewithal.' **propellere famem** does not occur elsewhere, but *propulsare* does; and Livy has, 40. 11, *periculum vitae propellere a me potes.*

8. **stringat,** 'why he strips the splendid estate of his ancestors by his thankless gluttony.' **ingrata**: never grateful or satisfied with what has been given it, always asking for more. Lucr. 3. 1003: *Deinde animi ingratam naturam pascere semper, Atque explere bonis rebus satiareque numquam.* Call. Frag. 106: ὅσσα τ' ὀδόντων 'Ενδόθι νειαίρην τ' εἰς ἀχάριστον ἔδυ. **stringere frondes** meant to pluck leaves from the trunk, and *stringere arborem* to strip the tree of its leaves, Col. 6. 3. 7; hence the metaphorical use of the word here.

9. **conductis,** 'borrowed,' prop. 'hired.' Cf. Juv. 11. 46: *conducta pecunia.* **obsonia,** 'dainties,' including meat, fish, game. The excessive love of good living was an essentially Roman vice, often attacked by Lucilius. Schütz prefers to take *conductis* = *congestis*, quite wrongly. The young man, though rich, gets dipped by his extravagance, and has to borrow: this suggests the usurer, who follows.

10. **animi parvi.** The dread of being thought mean was then as now the cause of the ruin of many young men. Persius uses the word *magnanimus* of the 'fast' youth who 'eats' up a handsome fortune, 6. 21: *hic bona dente Grandia magnanimus peragit puer.* Catullus calls Lesbia's lovers *magnanimos Remi nepotes*, 58. 5, and Ovid applies the same epithet to rash Phaethon: Met. 2. 111.

12. We know nothing certain of this Fufidius beyond what we learn from this passage. Cic. in Pis. 35. mentions a Fufidius who had lent money to the inhabitants of Apollonia, and Or., with much probability, suggests he may have been the same man. Cicero calls him *hominem ornatissimum*, but this does not necessarily mean much. It served Cicero's case to call him so. A Fufidius is also mentioned, perhaps the same, Q. Frat. 3. 1. 3, *vappae—nebulonis:* 1. 104.

13. **positis in fenore,** 'laid out at interest': cf. Epod. 2 ad fin.: *Quaerit Kalendis ponere.*

14. **quinas mercedes,** 60 per cent., literally, five interests. *centesimas* is understood. *centesimae usurae* (= *asses usurae*) meant interest at the rate of 1 per cent. per month, *i. e.* 12 per

cent. per annum. Even *centesimae* (though a common rate) was thought high: see Cic. Att. 1. 12. 1. *Binae* (*centesimae*), *ternae, quaternae* = 24, 36, 48 per cent. respectively. **capiti exsecat,** 'he strikes it off the principal,' *i. e.* he deducts the interest for the first month, before lending the money, just as modern lenders of money on notes-of-hand. **caput,** principal, also *sors*.

16. **nomina,** 'the names,' just as we use the word, on notes of hand (*syngraphae*). *Nomen* was also the name of a debtor in one's books; hence *bonum nomen* was a 'good name,' *i. e.* 'good security,' or 'a good debt': cf. *nominibus rectis*, Ep. 2. 1. 105. The construction *modo sumpta veste virili* for *a quibus vestis virilis modo sumpta sit* is rather harsh. The *toga virilis* was a plain toga (*toga pura*), without the bordering stripe of purple which the toga *praetexta* had, and was assumed on reaching the age of puberty; when the *toga virilis* was assumed the young man became a *tiro*, and the act of assumption of the toga was called *tirocinium*: see Becker's Gallus, p. 195. The Lex Plaetoria (circ. 200 B. C.) forbade contracts being entered into by those under twenty-five years of age, but this enactment was often disregarded: creditors lent money to such *tirones* at their own peril, but made up for the bad security by the high interest they charged.

18. **at**: 'but, it may be supposed, he lays out money on himself in proportion to his gains.' *se*, accusative = *in suum victum*. Cf. *sumptum facere in aliquid*: Gell. 2. 24. 2: Liv. 32. 27. 4. *in aliquem*: Cic. Att. 5. 21. 5: *cave putes quicquam homines magis umquam esse miratos, quam nullum teruncium me obtinente provinciam sumptus factum esse nec in rem publicam nec in quemquam meorum, praeterquam in L. Tullium legatum*: see Boot on Cic. Att. 6. 2. 4.

20. He never gives his genius a treat: cf. Carm. 4. 7. 19, *amico-animo*. **pater,** Menedemus, in Ter. Heaut., who, through remorse for his severity to his son Clinias, punished himself with severe labour.

22. **inducit,** 'represents' (ποιεῖ).

SATIRE III.

Subject.—*Charity in Judging the Faults of Men.* Date, 37 or 36 B. C.

The subject of the following poem may be summed up in the words of the 75th and 76th verses: *aequum est Peccatis veniam poscentem reddere rursus.* Tigellius again furnishes Horace with his starting-point. Like all singers, he would never sing when asked, never leave off singing if not asked. Inconsistent he was in other respects also, 1–19. But some one may ask me: 'Have you no faults yourself?' yes, I have: I admit them; I am not like the brazen Maenius, who boldly avows that he forgives himself his faults. It is monstrous to overlook one's own failings and attack those of our friends, 20-38. Far better were it to act like fond lovers, who cannot see, who even admire, the blemishes of their loved ones, or like fathers who call the defects of their children euphemistic names, 39–50. This should be the rule in friendship, 49–54. Unhappily we reverse it, and turn our neighbours' virtues into faults, 55–65. If we want to be forgiven, we must forgive, 65–75. Especially we should overlook the smaller offences of our friends, 75–95. For the Stoic view that all offences are equal is absurd. If nature could of herself have separated right and wrong by a broad line, whence arose laws among men? 95–112. Punishments must be graduated to meet offences according to their magnitude, 113–120. 'If I were king,' quoth the Stoic, 'I would be a Draco.' But you are a king, are you not? according to your other absurd paradox, that the wise man is a king, and anything and everything he chooses? 120–133. Yet in spite of your kingship you are the mock of boys in the streets, and no one does you homage but the pedant Crispinus, more silly than yourself: while I, in spite of my folly, shall enjoy the company of many sweet friends, forgiving and forgiven by them in turn, 133–ad fin.

With regard to the date of the Satire, we see from vs. 3 that Tigellius was now some time dead, though not so long as to have become quite forgotten; and from vs. 65 that Hor.'s intimacy with Maecenas was now of some standing. That intimacy did not begin before 38 B. C., consequently 37 or 36 B. C. may be put down as about the date of the satire.

2. **cantare**, to be joined with *inducant animum* rather than with *rogati*.

3. **Sardus**: see on 2. 3. Hor. uses this national name with some of the contempt it commonly carried (see l. c.) Calvus the friend of Catullus assailed this Tigellius in scazons, of which Porph. has preserved one line, probably the first: *Sardi Tigelli putidum caput venit*: 'for sale, the duffer Tigellius': a poem which Cic. ad Fam. 7. 24 calls *Hipponacteum praeconium*. **habebat–hoc**: cf. Cic. Phil. 2. 32. 78: *habebat hoc omnino Caesar*: 'this was a way of Caesar's.'

4. **Caesar**: Augustus, at this time C. Julius Caesar Octavianus. He did not receive the title of Augustus until 27 B. C., but assumed the name of Caesar immediately after the murder of his great-uncle Julius in 44, on hearing of his adoption by the latter in his will. **qui cogere posset**, a compliment to the power of Octavian, sure to please him at this time when he had still Sextus Pompey, Lepidus, and Antonius to subdue before becoming absolute master of the world. **patris**, Julius, great-uncle of Augustus, but adoptive father. The imperfects *posset*, *peteret*, *proficeret*, *citaret*, are used instead of pluperfects owing to a mental retrospect, so not uncommonly: see Madvig, 247. 2.

6. **si collibuisset**, 'if the whim had seized him.' **ab ovo ad mala**: eggs were included among the things eaten at the beginning of a dinner. These did not form a part of the *cena* proper, but were called *promulsis*, *gustus*, or *gustatio*: cf. Cic. Fam. 9. 20: *integram famem ad ovum adfero*. The nearest modern parallel is furnished by oysters, which are sometimes served up at the commencement of a banquet. The *cena* proper consisted of two or three courses (*fercula*) followed by dessert (*mensae secundae*), in which, of course, apples would find a place.

7. **Bacche**. The *e* is lengthened not so much by the arsis ir caesura, as by the fact that in this particular hymn the accent in singing probably fell on the last syllable. *io Bacche* was probably the refrain of some well-known drinking song. The reading *Bacchae* is an easy one, and is defended by Eur. Bacch. 578: κλύετ' ἐμᾶς κλύετ' αὐδᾶς ἰὼ βάκχαι, ἰὼ βάκχαι. But the address to the god is more pertinent to a banquet than a recitation from Euripides; and *citaret*, as I have tried to show in

my crit. note, is decidedly for *Bacche*. Schütz reads *Bacche*, but thinks Hirschfelder's conjecture *Baccheu* probable. **summa voce**, what we would call the deepest voice: while **ima** would be the highest. The Greeks and Romans reversed our system. The old simple tetrachord had four strings: *νήτη*, *παρανήτη*, *παρυπάτη*, *ὑπάτη*: of these the highest string, *ὑπάτη*, *summa*, was the most bass; the lowest, *νεάτη νήτη*, *ima*, was the most treble.

8. **resonat**, 'shrills forth' (cf. 1. 8. 41), by itself would show that *ima* meant the treble. **chordis**: 'from the strings,' (Schütz), but a preposition is absolutely necessary. Or. gives three constructions:—(1) *ima in chordis;* (2) *chordis* is instrumental abl.; (3) *chordis* is dat. None of these will suit the passage. A very simple emendation will, I think, clear up the passage, not altering a letter:—

modo summa
Voce, modo hac, resonat qua e chordis quattuor ima.

'at one moment in the most bass note, at another in that with which the lowest of the four strings resounds.' *e* cannot be omitted here, and in the ordinary reading there is a very strange apposition between *vox* and *chorda*. For *voces* of musical notes, see A. P. 216; Virg. Aen. 6. 646. For *resonare* of musical accompaniment, cf. Carm. 3. 11. 3: *testudo—resonare septem Callida nervis.*

9. **nil aequale**: 'he had no uniformity,' no consistency. **velut qui currebat.** The construction is: *saepe currebat velut qui fugiens hostem* (*curreret*) *saepe* (*incedebat*) *velut qui Junonis sacra ferret.* The reference is to the *κανηφόροι*, or basket-bearers, maidens who at the various Greek religious festivals carried the sacred things on their heads. These are very often mentioned at the festivals of Demeter, Bacchus, and Athena, though here ascribed to Juno. Their gait of course would be slow and solemn: cf. 2. 8. 14: *velut Attica virgo cum sacris Cereris.*

12. **decem**: ten slaves seems a large number to us, but it was about the smallest number which, consistent with respectability, a Roman gentleman could have. Horace had eight on his farm: 2. 7. 118. Three served his dinner: 1. 6. 116. Orelli quotes Val. Max. 4. 4. 11, where M. Scaurus, speaking

of the small inheritance he received from his father, says only ten slaves (*decem sola mancipia*) were left him.

12. **reges atque tetrarchas,** 'kings and pashas.' The most notable tetrarchies were those of Galatia and of Judaea. Cf. Cic. Mil. 28: *omitto socios, exteras nationes, reges, tetrarchas.* Lucan. 7. 226: *sicci sed plurima campi Tetrarchae regesque tenent magnique tyranni.*

13. **mensa tripes,** the earliest and simplest kind with three legs: the more fashionable kind at this period and later had only one central leg of ivory or bronze. The three-legged tables were sometimes called *Delphicae* from their resemblance to the tripod; Cf. Mart. 12. 66. 7: *Argentum atque aurum non simplex Delphica portat.* The tables with single legs (*monopodia*) were first introduced by Manlius after the Galatian war, 187 B. C.

14. **concha.** Instead of a silver salt-cellar he would be content with a shell of salt, and the salt would be sufficient condiment for his food. *Pauperiores in marina concha salem tritum habere solent quo cum pane vescantur:* Porph. Cf. Sat. 2. 2. 17: *cum sale panis Latrantem stomachum bene leniet.*

15. **decies centena** (*milia sestertium*). 'A million sesterces,' about £8000. **dedisses,** for *si dedisses;* but *si* is often omitted in putting hypothetical cases, 1. 1. 45, and the case is put somewhat more strongly than if *si* were used: 'suppose you gave.' **erat:** 'there was sure to be nothing.'

18. **nil,** more comprehensive than *nemo.* We scarcely have this idiom in English, but it is common in Latin. Heind. quotes Nep. Alcib. 1: *constat inter omnes qui de eo memoriae prodiderunt nihil illo fuisse excellentius vel in vitiis vel in virtutibus.*

19. **quid tu.** Horace makes this retort the link to connect his exordium with his chief subject, viz., the duty of being gentle towards the failings of our friends. For a similar sharp turn to his main subject, cf. 1. 6. 22.

20. **immo alia,** 'aye, I have, but different from these, and perhaps of a lesser kind.' *immo* is used like γε in answers where something more than an affirmative is given; it also has the force of μὲν οὖν, corrective; 'nay.' It combines both mean-

ings here, 'yes, but.' *minora*: cf. 1. 4. 130: *mediocribus et quis Ignoscas vitiis teneor:* so 1. 6. 65. Fritzsche and Schütz rather cleverly suppose *minora* is a joke, παρὰ προσδοκίαν for *majora*, but *alia* preceding shows this is not so. Hor. has already begun the defence of his failings in the word *alia*, and he carries it on in *minora*.

21. **Maenius**: see on 1. 1. 101. **Novius**, unknown to us unless he was one of the Novii, usurers mentioned 1. 6. 121. **carperet**, 'running down.' **heus tu**: οὗτος (voc.), 'hark you, sir!'

22. **ut ignotum dare nobis Verba putas**, 'do you think you are deceiving us as a stranger?' not 'do you think to,' *i. e.* 'expect' (δοκεῖς), a use which I think *puto* has not. *dare verba*, to give words (for things), hence to cajole, deceive. Or. notes the play on the sound of *ignoras*, *ignotum*, *ignosco:* cf. *ingenium ingens*, vs. 33.

24. **improbus**, 'brazen,' 'impudent': see on 56. **dignusque notari**, 'deserving of censure.' The infinitive with *dignus* is mostly poetical, not Ciceronian: more frequent with inf. passive than active, as here: 1. 4. 3 and 1. 10. 72. Quintil. 10. 1. 96 has: *lyricorum Horatius fere solus legi dignus.* The Augustan poets, on the other hand, did not use the common prose construction of *dignus* with relative.

25. **perviděas**, 'examine.' The preposition is not to be too much pressed. Ovid, Met. 14. 375, has *qui pervidet omnia solem*, where the notion of closely examining is not present. Those who give more force to *per-* hold there is an intentional oxymoron with *lippus*. Bent.'s *praevideas*, in the sense of 'look past,' 'overlook,' παραβλέπειν, lacks support in Latin. **mala**, 'faults': cf. Ep. 2. 2. 127: *Dum mea delectent mala me.* Phaedr. 4. 10. 4: *Hac re videre nostra mala non possumus: Alii simul delinquunt censores sumus.* **inunctis**: cf. *lippus inungi*, Ep. 1. 1. 29. Your eyes are rheumy, and covered with eye-salve, when you survey your own faults.

26. **in**, 'in the case of.'

27. **aquila.** Hom. P. 674: *αἰετός ὅν ῥά τέ φασιν Ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν. rectis oculis solem intuetur*, Porph. **serpens Epidaurius**: all serpents were considered sharp-sighted (δράκων δέρκομαι). Serpents were sacred to

Aesculapius: he himself was worshipped in the form of a serpent at Epidaurus; and a serpent, believed to be the god himself, was brought from thence to Rome to heal a pestilence, B.C. 293. This serpent made its way to the island in the Tiber, and a temple to Aesculapius was built there. In Aristoph. Plut. 733 *seqq.*, two serpents licked the eyes of Plutus in the temple of Aesculapius, and he recovered his sight in consequence.

29. **iracundior**: Hor. is supposed by Acron and Schol. Cruq. to refer to Virgil here, an unlikely opinion, not held by the best critics of our time. He is probably not referring to any particular individual, although, as has been pointed out, he mixes up many of his own traits in the picture: he was hot-tempered, 2. 3. 323; Ep. 1. 20. 25; careless in externals, Ep. 1. 1. 94: and he speaks of his compensating *ingeni vena benigna*, Carm. 2. 18. 9. **minus aptus acutis naribus horum hominum**, 'scarce fit to face the polished banter of the men of our day': cf. 1. 6. 5. For *acutis* Bent. wished to read *aduncis*, because *acutae nares* are elsewhere spoken of as accompanying illness; but cf. *naris obesae*, the opp. of *acutae*, Epod. 12. 3.

30. **horum hominum**: cf. Catull. 24. 1: *O qui flosculus es Juventiorum, Non horum modo sed quod aut fuerunt Aut posthac aliis erunt in annis.* Cic. ad Att. 13. 6 uses *hic Spurius* of one of his contemporaries, contrasting him with a preceding Spurius. **eo**: causal: cf. 1. 6. 89; 9. 55; 2. 3. 120; 8. 65.

31. **rusticius**, to be joined with *tonso;* his hair is cut in clownish style. **defluit**, 'trails,' by itself expresses carelessness. **male**, to be joined, *ἀπὸ κοινοῦ*, with *laxus*, which it strengthens, and *haeret*, which it weakens: as Schütz says, *male* strengthens blame, weakens praise: 'his shamefully loose shoe scarcely keeps on his foot.' Or. quotes Theophrast. Char. 4: *ὁ δὲ ἄγροικος τοιοῦτός τις οἷος—μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν.*

32. The triple *at* replies to the triple censure in 29. 30.

35. **concute**, 'shake yourself': the metaphor is from shaking out the *sinus* or folds of the *toga* over the bosom. In Aristoph. Acharn. 341 *seqq.* Dicaeopolis makes the chorus shake themselves to see have they any stones concealed in their garments. Or. well quotes Arrian, Epict. 3. 14. 3: *περίβλεψαι ἐνσείσθητι.*

ἵνα γνῷς τίς εἶ. excutere is more common than *concutere* in this sense. **num qua vitiorum** = *num quae vitia*, rather a favourite idiom with Hor. **inseverit**, 'has planted in you.' This verb suits *consuetudo mala* rather than *natura*. **namque**, the Greek *γάρ*, supposing an ellipse: 'and it is sure to do so,' or something of that sort.

37. **filix**, 'ferns which must be got rid of by burning.' Virg. G. 2. 189: *Et filicem curvis invisam pascit aratris.*

38. **praeverti** means to pay attention to one thing in preference to others: a common Plautine verb. Let us in friendship have our attention engaged by the fact that the blemishes of a mistress escape the notice of a lover as though blind, or actually give him pleasure, as Hagna's wen did Balbinus. **decipiunt** here almost = *fallunt*. *Polypus*, 'a wen,' from the Ionic form *πούλυπος*, or the Doric *πώλυπος*. Hagna (*ἀγνή*), whence our Agnes, probably a *liberta*. The name is not uncommon in Inscriptions.

42. **virtus**, 'good feeling.' So Carm. 2. 2. 18: *Phrahaten—numero beatorum Eximit virtus.* **posuisset**: like *τιθέναι ὀνόματα*.

43. **ut gnati**: scil. *si quod sit vitium non fastidit*. But we should rather expect the dative with *sit*, and I have suggested in crit. note to read *gnatis*, keeping *amicis* of B. Then we should have to choose between two constructions:—(1). As a father owes it to his children, so we owe it to our friends not to dislike them for some defect. (2). As a father, if his children have any defect, does not dislike them, so we ought, &c. *gnatis* is supported by Catull. 72. 4: *sed pater ut gnatos diligit ac generos.*

44. **strabonem** (*στράβων, στρέφω*) is 'squinting,' while *paetus* is 'having a slight cast': the latter defect was sometimes considered a beauty; a cast was sometimes attributed to Venus herself. Cf. Varro Sat. Men. p. 178, 1 (Riese): *Non haec res de Venere paeta strabam facit.* The reading of Ov. Art. 2. 659 is uncertain. See Prof. Joseph Mayor's note on Cic. N. D. 1. 29. The fact that the adjectives here are real cognomina of Roman houses is an accident. Horace could scarcely select an epithet describing a bodily peculiarity without its being a Roman name. The habit of giving surnames derived from these pecu-

liarities is noticed by Teuffel as an instance of *Italum acetum. Barbatus, Capito, Naso, Scaevola, Rufus, Balbus, Niger,* Horace's own cognomen *Flaccus,* and a score of others will occur.

46. **abortivus,** 'dwarfish,' *i.e.* as small as if he had been an abortion.

47. **Sisyphus,** a favourite dwarf of M. Antony's, said by Schol. Cruq. to have been less than two feet high. Dwarfs (*nani*) were often kept by the rich at Rome: Prop. 4. 8. 41; Juv. 8. 32. **varum,** 'knock-knee'd': *varus* means 'having the knees bent inwards,' *βαιβός*: opp. to *valgus,* 'bow-legged,' *βλαισός*. The kind father calls his child only knock-knee'd, when his legs are twisted out of all shape.

48. **balbutit:** 'calls lispingly,' in fond imitation of his child's talk. This verb, which often means the same as *τραυλίζειν,* 'to lisp,' *i.e.* esp. to give *l* for *r,* has led to two emendations: *Hillum* for *illum* of Rutgers, and *Scaulum* for *scaurum* of Dacier. Both are signally refuted by Bentley in one of those notes which make us cease to wonder at the fame the great critic has acquired: the former indeed is subversive of all sense here; but as it is interesting I must go into it at greater length than I could in my crit. note. Cicero ad Fam. 2. 10, writing to congratulate Coelius on his election to the aedileship and the defeat of Hirrus, says: *de te quia quod sperabam, de Hillo—balbus enim sum—quod non putaram. de Hillo* is a brilliant and certain emendation by Manutius of *de nihilo* of the mss. Coelius, in a letter to Cicero, had said, referring to Hirrus, that he hoped Cicero would soon hear *de illo quod vix sperare ausus es.* Hence Cicero's reply: to make a pun on *illo* he is forced to lisp and change *Hirrus* to *Hillus.* Bentley's point that Cicero uses *balbus* because it is the opposite of *hirrus* is overstraining, for there is no word *hirrus,* though there is *hirrire* to sound *r* strongly. This accidental coincidence of *Hillo* and *balbus* coming together led Rutgers to this unfortunate conjecture, for neither *Hirrus* nor *Hillus* has any place here. *Scaulum* of Dacier is more plausible; and it is probable that Horace did intend to make the father *say scaulum,* for that is how a child would pronounce it; but to *read Scaulum* would spoil the point, for it would introduce a word of no meaning. Alcibiades affected a lisp, of which Aristophanes availed himself to satirize Theorus, Vesp. 42 *seqq.*:—

ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθῆσθαι τὴν κεφαλὴν κόρακος ἔχων.
εἶτ' Ἀλκιβιάδης εἶπε πρός με τραυλίσας
ὁλᾷς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.

The father calls the son merely big-ankled, *scaurum*, when he can scarcely stand on his misshapen shins. The most famous passage in Latin where defects are called by euphemistic names, *ὑποκορίσματα*, is Lucret. 4. 1160 *segq.* For the short syllable before *strabonem*, cf. 1. 5. 35; 2. 3. 43.

49. **parcius**, 'somewhat stingily.' **frugi** (dat. of *frux* or *frugis*, used as adj.; in old Latin it is often a noun with *bonae* joined to it: comp. *frugalior*), always a term of praise opp. to *nequam*, combines the ideas of thrift and respectability: 'thrifty.' **ineptus** is the man devoid of taste and tact. Cicero remarks that the Greeks had no word for it, nor have we: his definition exactly agrees with this passage, de Or. 2. 4. 17: *qui aut, tempus quid postulet, non videt, aut plura loquitur aut se ostentat aut eorum, quibuscum est, vel dignitatis vel commodi rationem non habet aut denique in aliquo genere aut inconcinnus aut multus est, is ineptus dicitur:* see Wilkins's note. Schütz remarks that Hor. almost seems to have had this passage before his eyes.

50. **jactantior**, 'talks too much about himself.'

51. **postulat**, 'his object is to make himself entertaining, and he thinks that is the way to do it.' *postulo* = ἀξιῶ: cf. Plaut. Capt. 1. 2. 83: *Nunquam istoc vinces me Hegio, ne postules.*

52. **caldior**: similar syncopes are *valdius:* Ep. 1. 9. 6; *soldum:* Serm. 2. 5. 65: see on 1. 5. 79.

56. **sincerum cupimus vas incrustare**, 'we wish to coat with foulness even the clean vessel,' *i.e.* so far from calling vices by the name of virtues, we call virtues vices. The metaphor is probably derived from the incrustation left by wine, esp. sour wine, in a bottle. Cf. Ep. 1. 2. 54: *Sincerum est nisi vas quodcunque infundis acescit;* Lucil. 489: *incrustatu' calix.* This is the explanation of the scholiasts adopted by Or. Others explain *incrustare*, 'to plaster over'; and to this, not to the other interpretation Or.'s citation from Seneca de Provid. 6. 3. would apply: *Non est ista solida et sincera voluptas: crusta*

est: (*crusta*, plaster, enamel). **probus—damus**, 'we have a modest acquaintance, a very retiring fellow: we give him the sobriquet of a slow coach, a dullard.' *probus* from its being the opposite of *improbus*, 'bold,' and from the fact that it is now and then joined with *demissus*, must have meant *modest*. Cic. de Orat. 2. 43. 182, joins *probi* and *demissi*. He also joins *modestia* with *demissi*, Mur. 40. 87. Both *tardus* and *pinguis* are terms of reproach, the latter somewhat the stronger of the two. **multum**: Hor. is fond of the adverbial use of *multum*: cf. 2. 3. 147; 2. 5. 92; Ep. 2. 2. 62.

59. **malo**, masc. He exposes his flank to no enemy. The metaphor is a military one, and is frequent.

60. **cum**, elliptical: (and he acts rightly) since he has to move in a world where envy and calumny are rife.

61. **bene sano**, a man of thoroughly sound sense; *bene* intensifies praise.

63. **simplicior quis et est qualem.** The construction is said to be *simplicior quis* (*est*) *et est* (*talis*) *qualem*, &c. I doubt. For what does this make Horace say? It makes him say that he would gladly interrupt Maecenas when reading or silent. For it distinctly separates *qualem* from *simplicior*. A translation will show this: 'one is somewhat simple, and of the character in which I hope I may have exhibited myself to you, namely, such as to interrupt one when reading or silent with random talk.' I think we must take *et* as simply joining the sentence to the preceding; and so Bent. took it. 'And another is somewhat simple (in which character I hope I may have exhibited myself to you, Maecenas), so as to interrupt his friend when reading or silent with random talk.' Horace would gladly have Maecenas think him *simplex*; but I doubt whether he wished Maecenas to form his estimate of his *simplicitas* from such instances of gaucherie: he did not wish Maec. to say *communi sensu plane caret*. Schütz takes *libenter* = 'without ceremony,' 'as the wish prompted me,' a meaning which I doubt whether *libenter* can bear.

65. **impello** is properly to 'push,' 'jostle': Cic. Planc. 7. 17: here = 'interrupts rudely.'

66. **communi sensu**, 'ordinary tact.' Cf. Juv. 8. 73: *Rarus enim ferme sensus communis in illa Fortuna*, where see

Mayor's note; cf. also Sen. Benef. 1. 12. 3: *sit in beneficio sensus communis: tempus, locum observet, personas, quibus momentis, quae grata et ingrata sunt.*

70. **cum mea compenset vitiis bona**: 'let him take my good qualities as a set-off against my faults.' *cum* is here preposition, not conjunction, for the reason that *compensare* never meant literally to weigh against, which is the meaning demanded by *cum*, 'when,' but either to set off one (good) thing against another (bad) thing, or to compensate for one (bad) thing by another (good) thing. In the former case *compensare cum* is generally used: in the latter simply *compensare*. Cf. Cic. Pis. 30. 75: *nonne compensabit cum uno versiculo tot mea volumina laudum suarum?* 'will he not accept as a set-off against a single line so many volumes of panegyric?' So Epicurus on his death-bed says of the pains he was suffering: Cic. de Fin. 2. 30. 97: *compensabatur tamen cum his omnibus animi laetitia, quam capiebam memoria rationum inventorumque nostrorum.* On the other hand, cf. Cic. Or. 64. 216: *Spondeus paucitatem pedum gravitate sua et tarditate compensat.* The distinction in construction, however, is not always observed. Cf. Ov. Her. 3. 51: *Tot tamen amissis te compensavimus unum.* The notion of weighing in a balance is of course present in *compenset* even in this sense, and this idea is more clearly worked out in *inclinet* and *trutina*. Many edd., as Wuestemann, Fritzsche, Dill., take *cum* as the conjunction; but the mood of *compenset* as well as the force of this verb are both against this. For the separation of the preposition from its case see 1. 10. 91; 6. 115; 2. 6. 34; Ep. 1. 2. 6.

71. **hisce**, sc. *bonis*. **inclinet**: 'let him lean.' The friend himself is compared to a balance. *inclinet* is certainly intrans., for that is the best Augustan construction of the verb, and there is no accusative here. It may be doubted whether **pluribus hisce** is dat. or abl. It is generally taken dat., but no instance of a dat. with *inclino* is quoted save a passage in Liv. 42. 30, which is considered corrupt. The Ciceronian construction is generally *ad* with acc. It is, I think, best to take *hisce* as abl. and keep up the metaphor: let him be weighed down, *i.e.* let him be influenced by these, as being more numerous, if only they are more numerous.

72. **hac lege**: he shall be weighed in the same scale, on this condition (viz. that he weighs my character thus).

73. **tuberibus**, 'tumours' (the beam that is in thine own eye). **verrucis**, 'warts' (the mote that is in thy brother's eye).

76. Horace, reprimanding the severity with which we judge our neighbour's venial faults, is reminded of the Stoic paradox that all offences are equal, and from this point leads up to it and its refutation. The Stoics will not allow that any but the perfect *sapiens* can ever be free from faults. **quatenus**, 'since,' 1. 1. 64. **excidi**: supply *nequit* out of next line. Since neither anger nor the other faults ingrained in fools can be thoroughly eradicated, why enact a too severe general law for punishing offences? Reason should have weights and measures of her own, and mete out her punishment fairly, proportioned to each particular case.

77. **stultis**, from the Stoic point of view: all save the *sapiens*.

80. **tollere**, 'remove from table.'

81. **tepidum—jus**, 'cold gravy.'

82. **Labeone.** This is said by the scholiasts to be M. Antistius Labeo (a great jurisconsult, famous according to Tacitus, *incorrupta libertate*, Ann. 3. 75): who *multa contumaciter adversus Caesarem dixisse et fecisse fertur, propter quod nunc Horatius adulans Augusto insanum eum dixit.* Of this Labeo, C. Ateius Capito ap. Gell. 13. 12 (quoted by Schütz), says *agitabat hominem libertas quaedam nimia atque vecors.* The following instance of his freedom is recorded by Suet. Aug. 54: *Antistius Labeo in senatus lectione cum vir virum legeret, M. Lepidum hostem olim ejus (Augusti) et tunc exsulantem legit, interrogatusque ab eo an essent alii digniores suum quemque judicium habere respondit.* This Labeo was the son of Labeo who was a comrade of Hor. at Philippi, after which battle he caused a slave to kill him. His son, the famous jurist, could not, at the time this satire was written, have been much more than twenty, and could not yet have become famous for his free opinions. Hence Or. supposes he may have been guilty of some act of cruelty to a slave. Schütz will not on any account allow that this Labeo is intended: that Hor. would have spoken so of the son of an old comrade: or that a man of Labeo's famous character ever could have been guilty of gross cruelty. He thinks it more likely with Spohn, and I agree with him, that C. Atinius Labeo is meant, who certainly was guilty

of an act of a *furiosus* acc. to Liv. Epit. 59: *C. Atinius Labeo tribunus plebis Q. Metellum censorem, a quo in senatu legendo praeteritus erat, de saxo dejici jussit: quod ne fieret, ceteri tribuni plebis auxilio fuerunt.* This was in 131 B.C., rather early, it is true. Bentley's conjecture *Labieno* is powerful. Labienus was a famous orator of Augustus's reign, who burnt himself alive with his writings, which had been decreed by the senate to be burnt on account of their attacks on the emperor, A.D. 12. This Labienus was nicknamed *Rabienus* according to Seneca, Praef. Cont. 5, *quia passim homines ordinesque laniaret.* The date scarcely agrees, unless Labienus developed his *rabies* very young, and kept it up for fifty years.

83. **hoc,** nominative 'the following': ill-treatment of slaves was not thought much of at Rome.

84. **concedas** with acc. of thing: cf. Ov. Trist. 2. 31: *Sed nisi peccassem quid tu concedere posses?*

85. Horace's fondness for asyndeton is sufficient to defend *insuavis, acerbus:* but Bentley's pointing is preferred by Schütz Dill., and many edd.

86. **Ruso** (called Octavius Ruso by Porph.) is unknown to us except from this passage. *Ruso* was a cognomen of the Octavii, Calvisii, and Occii. Porph. tells us this Ruso was *acerbus fenerator* and also *scriptor historiarum.* This does not add anything to what we might glean ourselves from the text except *acerbus,* which is probably false. Ruso had a mania for writing history, but could get no one to read his works or listen to him reading them: so he lent money, and expected his debtors in arrear to listen to his readings: not much of the Shylock in this. Hor., however, ironically pretends great horror at such a fate. So Juv. 3. 9, enumerates the recitations of poets in the month of August as the last and worst danger of a city life.

87. **kalendae.** Money was lent and called in, and interest paid, at the Kalends, Nones, or Ides, the first and last more commonly than the Nones: cf. Epod. 2. 69: *omnem redegit Idibus pecuniam Quaerit Kalendis ponere;* Ov. Rem. Am. 561: *Qui Puteal Janumque timet celeresque Kalendas Torqueat hunc aeris mutua summa sui.*

88. **mercedem aut nummos,** 'interest or principal': the former also *usura* or *fenus;* the latter, generally *sors* or *caput.* **unde unde,** 'by hook or crook.' **extricat,** 'screws out.'

89. **porrecto jugulo**, as if preparing for the headsman's axe.

91. **Euandri manibus tritum**, either (1) 'worn by the hands of Evander,' the mythical Italian king, *i.e.* of venerable antiquity; like the brazen foot-bath of Sisyphus, 2. 3. 21; or (2) 'shaped by the hands of Evander,' a *caelator* (chaser of silver) and statuary, (*plastes statuarum*) said to have been brought by M. Antony from Athens to Alexandria, thence to Rome by Octavian after the battle of Actium. This is the explanation of Porph., who says he derived it from those *qui de personis Horatianis scripserunt*. This Evander is by some supposed to be the same as one Avianius Evander mentioned by Pliny, 36. 5. 32, as having placed a new head on a statue of Diana by Timotheus in the temple of Diana on the Palatine. This would be the statuary Avianius Evander mentioned by Cic. ad Fam. 7. 23 and 13. 2. If Evander of Porph. is the person referred to, he must have been famous at Rome while still working at Athens. *tritum* favours the first interpretation. Bent. referred to an interesting epigram of Martial, 8. 6. 9, where one Euctus, a collector of antique plate, is satirized:—

> Hi duo longaevo censentur Nestore fundi (cups)
> Pollice de Pylio trita columba nitet.

i.e. a dove chased on the silver cup was worn by Nestor's thumb. In support of the *caelator* theory Bent. quoted Virg. Georg. 2. 444: *Hinc radios trivere rotis*, 'turned or polished spokes for wheels'; and Plin. 36. 26. 66: [Vitrum] *aliud flatu figuratur aliud torno teritur*. But neither of these passages shows that *tritum* would be said of a *caelator* or *plastes statuarum*; they show that it could apply to carpenters or potters. Indeed Bent. argues that the *catillus* must have been of pottery: for there would be no particular reason for being angry unless the *catillus* were broken; and that it would not be broken unless it were of clay, not of silver. Hence its value would be more likely owing to its make than its antiquity, as it would be too great a hyperbole to suppose a dish of clay could have escaped destruction since king Evander's time. Bent. also argues that Evander was of primitive poverty, and not likely to possess a famous silver cup. But Bent. cannot appeal to the scholiasts in support of his theory; for a chaser of silver and a statuary have nothing to do with the potter's art; and he was obliged to have recourse to an emendation, *tortum*, for *tritum*, which is nowhere used of a potter. I have no doubt King Evander is intended.

92. **positum ante** = *antepositum*, 'served up.' See Add. Notes. **mea in parte**, 'in the part of the dish next to me.'

95. **fide**, the old dat. and genit., frequent in Plautus. Hor. uses the gen. *fide*, Carm. 3. 7. 4. **sponsumve negarit**, 'disowned his bond': referring to a man becoming security for his friend, and then denying his liability.

96. **quis** = *quibus*, 1. 75. This form is used by Hor. only in his earliest writings, the Satires and Epodes. The Stoics held that offences were equal. **placuit**, δέδοκται, 'they have laid it down.' **fere**, to be joined with *paria*: see on 2. 3. 32. **laborant**, ἀποροῦσιν, they are at a loss when they come to deal with practical life, *ad verum*.

97. **sensus**, sing. 'instinct,' as Cic. De Fin. 4. 19. 55, arguing against the same paradox, says, *sensus enim cujusque et natura rerum atque ipsa veritas clamabat quodam modo, non posse adduci, ut inter eas res, quas Zeno exaequaret nihil interesset.* **moresque**, 'the rules of life,' Virg. A. 1. 264.

98. **utilitas—aequi.** That the distinctions of right and wrong are founded in utility has been held without the *prope* by a numerous school of modern philosophers from Hobbes to Mill. Cp. Plato Rep. v. 457 b. It is clearly an Epicurean view. *prope* is, however, not to be pressed too much: see on 2. 3. 32.

101. Nails, fists, cudgels, and so on step by step (*porro*) till they fought with arms. In our civilized days we have got on to grape-shot and torpedoes. **arma** includes both *tela* and armour. **fabricaverat**: this verb is both act. and deponent. The active form is only poetical and in post-Augustan prose. **usus**, 'experience,' or 'necessity.'

103. **donec verba**: language was the first step in civilization; next law. **verba**, ῥήματα, articulate words, with which men gave meaning and shape to **voces**, the inarticulate sounds of the savage voice. **nomina**, ὀνόματα, names for external things.

111. **jura inventa metu.** Laws, embodying distinctions of right and wrong, were invented: they were not made by nature ready to man's hand. Nature of herself drew no clear and

evident line between right and wrong. They slide into each other by gradations, and there are gradations of crime, and ought to be gradations of punishment. The Stoics, on the other hand, said that τὸ δίκαιον existed φύσει.

113. **justo—iniquum**, neuter, 'Nature cannot discriminate between what is just and unjust in the same way as she distinguishes between good things and their opposites' (as, for instance, she distinguishes between health and sickness, pain and pleasure).

115. **nec vincet ratio hoc**, 'nor shall philosophy prove this, that,' &c. **vincere hoc**, to carry this point, like νικᾶν γνώμην: and *vincere causam*. This is an exceptional use of *ut* with subj. for acc. and infin. Hor. uses the regular construction elsewhere, 2. 3. 225: *Vincet enim stultos ratio insanire nepotes*, cf. ibid. 250. He uses *ut* here because *hoc* is interposed, and the sentence *ut peccet* becomes epexegetic of *hoc*.

116. **qui teneros caules.** Plutarch Sol. 17, writing of the laws of Draco, says, idle persons and those who stole vegetables, τοὺς λάχανα κλέψαντας, were punished equally with sacrilegious thieves (ἱερόσυλοι) and homicides.

117. **sacra—legerit**, used with reference to *sacrilegus*. **lego**, prop., to pick, gather, hence steal. Nonius, p. 332. 30: *legere surripere significat;* Lucil. (1035 Lach.): *omnia viscatis manibus leget.*

118. **aequas**, 'just,' proportioned to the magnitude of the offence.

119. **scutica** (σκῦτος or σκύτος), a whip or raw hide, such as used by schoolmasters, or for the milder offences of slaves. **flagellum**, a scourge, of several cords, sometimes with knots in which were inserted pieces of metal, then named *scorpiones;* a terrible cat-of-nine-tails, used for beating slaves for their worst offences. Its severity is often referred to: Epod. 4. 11; Juv. 14. 19. Many expired under it.

120. **nam ut—caedas**: 'For I have no fear lest you should beat with the cane one who deserves a severer lashing.' If the reading is sound, which I deny (see crit. note), *ut* is here used for *ne*, owing to its clause preceding *vereor*, and causing a sort of anacoluthon. Or. and others quote Livy, 28. 22: *nihil*

minus quam ut egredi moenibus auderent timeri poterat. But in that passage *ut* does not immediately follow *timeri* in sense. The clause *ut—auderent* is in fact not dependent on *timeri* at all, but is merely epexegetic of *illud* understood. *ut* in that passage is disconnected from *vereor*, just as it is in the following passage of Terence, Andr. 3. 4. 3:

Ego dudum nonnihil veritus sum, Dave, abs te, ne faceres idem,
Quod volgus servorum solet, dolis ut me deluderes.

Just so vs. 115 *supra*, *vincet*, owing to the interposition of *hoc*, has its ordinary construction changed. But here there is no word interposed in construction between *vereor* and *ut*. That Hor. could not remember what particle he had used in the line just before *vereor* is incredible: and that he was careful about the idiom is shown by 2. 1. 60: *o puer ut sis vitalis metuo*, and by 1. 4. 31: *summa Nequid deperdat metuens aut ampliet ut rem*. Hence I have been led to conjecture *nunc* for *non* in 121. *nunc*, 'as matters now stand,' a common use of the word. This reading gives nearly the same sense as that which, in defiance of syntax, is got out of the ordinary reading, but more in keeping with the views of Horace. With *nunc* the words would mean 'I fear as matters stand, you wont be merciful'; with *non* they are supposed to mean: 'I have no fear of your being over merciful'; but of course Horace did not *fear* this: he would have no objection to their erring on mercy's side: but what he says is, 'I am afraid you wont err on mercy's side, but on the side of severity.' *nunc—cum*, combining time and reason, takes the subj. as often as the indic. Cf. 2. 3. 263: *nec nunc cum me vocet ultro:* see L. S s. *cum* A, 3, a: indeed this is the Ciceronian construction.

The *ferula* or cane was milder even than the *scutica*. It was the schoolmaster's rod; cf. Mart. 10. 62. 10: *ferulaeque tristes sceptra paedagogorum*. Properly the word means the stalk of the fennel-plant, *νάρθηξ*. Juvenal mentions these three instruments together as used in punishing slaves, 6. 479: *hic frangit ferulas, rubet ille flagellis, Hic scutica*, while Dom. Marsus ap. Suet. Gramm. 9 mentions both *scutica* and *ferula* as belonging to schoolmasters: *si quos Orbilius ferula scuticaque cecidit.*

122. **furta**, larceny, petty thefts: **latrociniis**, highway robbery. **magnis**, to be joined with **simili**, a short way of saying *falce simili ejus falcis qua magna recidis.*

123. **si tibi regnum**: the Stoic says unguardedly, 'if I were only king, I would do so and so': Horace at once silences him with the retort, 'But with you the wise man *is* a king! so you are one: why wish for what you have?'

125. According to the Stoics the *sapiens* was perfect in everything. Porph. quotes Lucilius here, a passage which Hor. evidently copied (1172 Lach.): *Non dum etiam qui haec omnia habebit, Formosus dives liber rex solu' vocetur.* He is rich, he is a first-rate shoemaker, he is handsome, he is a king. Cicero several times refers to the same doctrine, Mur. 29. 61. Acad. 2. 44. 136; De Fin. 4. 27; 3. 22. 75. The subject of the sixth Stoic Paradox treated by Cicero is: *solum sapientem esse divitem.*

127. **Chrysippus**, B.C. 280–207, succeeded Cleanthes as head of Stoic sect. He is often spoken of as the chief Stoic philosopher, and it was currently said εἰ μὴ ἦν Χρύσιππος οὐκ ἂν ἦν Στοά. Diog. Laert. 7. 7 (183). The Stoic here tries to explain the Stoic paradox thus: the wise man is *potentially* a good shoemaker, though he never made shoes; as Hermogenes is a famous singer, although not singing at the time; as Alfenus remained a barber after giving up his trade: in this sense a wise man may even be called a king. Lucilius may have used the same illustration in treating this same paradox, if we can refer frag. 826 to this subject: *sarcinatorem esse summum suere centonem optume.*

127. **crepidas** (κρηπίς): shoes of Greek fashion, perhaps affected by philosophers. **qui**, 'how so?' evidently the true reading, though not so well supported as *quo*: cf. Pers. 1. 127.

129. **Hermogenes** Tigellius, a famous musician, apparently spoken of by Horace as alive, and of course, if so, not to be confounded with Tigellius Sardus. See on 1. 2. 3: he was some relation of the latter, perhaps son or nephew, and had the family gift.

130. **Alfenus.** We are told by the scholiasts that this is a hit at Alfenus Varus of Cremona, who having given up his business as a shoemaker there (*abjecta sutrina*, or *tonstrina* according to one ms.), came to Rome, and after studying under Ser. Sulpicius Rufus, attained fame as a jurisconsult, obtained the consulship, and at his death was accorded a public funeral. The word *vafer*, 'shrewd,' it has been remarked, suits this account, as it is now and then found applied to jurisconsults. Ps.

Ov. Her. 20. 22. Cf. Sat. 2. 2. 131. Alfenus Varus is mentioned by many as a famous jurist, and pupil of Sulpicius, as by Pomponius, Dig. 1. tit. 2. 2. 44; Gellius, 6. 5. 1; Servius, Virg. Buc. 9. 35. Excerpts of his opinions are still preserved in the Digest. Hor. speaks of this Alfenus as he would of one senior to himself (*erat* vs. 132): and Alfenus the jurist is spoken of in the Digest, 45, as a contemporary of Trebatius, whom Hor. calls *pater*, 2. 1. 12.

131. **instrumento**, 'stock-in-trade,' *i.e.* if a barber, his razors, *novaculae;* shears, *axicia;* towels, *lintea;* curling-tongs, *calamistrum;* nail-knife *cultellus*, etc.: if a shoemaker, his lasts, *formae;* knives, *scalpra;* awl, *subula*, etc.

132. **tonsor**, With Bent. I have adopted this reading from V against all other mss. The Stoic wants to prove the wise man potentially a shoemaker. He naturally goes to other professions for his illustrations: as Hermogenes is potentially *a singer:* as Alfenus still remained *a barber:* so the wise man is potentially a *shoemaker*. It would show poverty of thought to select another shoemaker as the second illustration, and *sutor* sounds awkward after *sutor* twice preceding. I do not attach much weight to the fact that Bent.'s ms. of Acron had *abjecta tonstrina* for *abjecta sutrina:* but the testimony of V is on a different level.

132. **sic**, 'in this sense,' *i.e.* potentially, δυνάμει, and not actually, ἐνεργείᾳ.

133. **barbam**. A beard was affected by professors of philosophy, esp. the Stoics and Cynics. Cf. Pers. Sat. 1. 133: *Si Cynico barbam petulans nonaria vellat.* Sat. 2. 3. 35: *Sapientem pascere barbam.*

134. **coerces**, 'keep at bay.' **urgeris**, 'you are mobbed.'

136. **rumperis et latras** = *latrando rumperis*, 'you burst yourself with scolding.' Cf. Ep. 1. 19. 15, and Plaut. Capt. Prol. 14: *Ego me tua causa—non rupturus sum.* Schütz says it means 'you burst yourself with your ranting street-lectures.'

137. **quadrante lavatum**, 'to bathe for a farthing.' Cf. Juv. 6. 447: *quadrante lavari.* The Stoic is represented as

going shabbily to the public baths, where the price for the cheapest bath was only a *quadrans*, ¼ of an as, about ½ a farthing. **dum** rather rare with future: the latter here denotes a habit.

138. **rex**, 'your majesty.' **stipator**, 'in your retinue.' King though you are, the offensive ἀρεταλόγος, Crispinus, will be your only escort.

139. **et—que**: 'both—and,' rather a rare correspondence, though not unknown to Cicero. Hor. uses it again, 2. 3. 32: *insanis et tu stultique prope omnes*. As Schütz remarks, in both places a single individual is coupled with several. Here, however, the usage is the more harsh, as sentences are coupled, not persons merely.

140. **stultus**, ironically opposed to the vaunted wisdom of the *sapiens*. **amici**, implying that he would have many of them, in opposition to the lonely state of the harsh philosopher.

SATIRE IV.

A Defence of Horace's Satires from the charge of malevolence.
DATE, 38 B. C.

THIS satire was written by Horace for the purpose of defending himself and Satire from the charge of malevolence. He claims the same right to castigate vice that the Greek poets of the Old Comedy arrogated to themselves, 1–5; the same right that Lucilius enjoyed, 6. The mention of Lucilius introduces a slight digression, in which his rugged verse and diffuse and unpolished style are blamed. It is easy to write empty nothings, like Crispinus, 14: or Fannius, the popular idol, 21. But satire is feared, hence the satirical poet is not popular, 23–38. But, in the first place, it is wrong to call him a poet; indeed it is doubtful whether the writer of comedy deservs this title, 38–62; in the second place, you have got no right to charge my writings with malevolenee. I do not write for publication, 73; my object is not to give pain, 77; I have as good a right to have a hearty laugh at the follies of my neighbours as a wit at a dinner-table, 87. The scandal-monger, the backbiter, are odious characters, 94–100: I have nothing in common with them. My father taught me to mark other men's faults, for the purpose of avoiding them, 106–126: I still carry on the practice, hence my immunity from the worser vices. I have faults of less heinousness; one of them is wasting paper by writing, but you must allow me that privilege, or I and my brother poets will make a proselyte of you by force.

The date of the satire cannot be fixed with certainty, but it is probably one of the earliest. There is no trace in it of any acquaintance with Maecenas as yet: and vs. 92 seems to have been written not very long after the circulation of the second, where Rufillus and Gargonius were satirised. Accordingly I agree with Schütz, as I do in nearly all his dates. He places the satire in 38.

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1. Eupolis 446–410, Cratinus 519–422, Aristophanes 448–380 B.C., are also mentioned together as true satirists by Horace's imitator, Persius, I. 123: *audaci quicunque affiate Cratino Iratum Eupolidem praegrandi cum sene palles.*

2. alii. Among the other most famous poets of the old comedy we must reckon Crates, Pherecrates, Teleclides, Hermippus, Amipsias, Phrynichus, and Plato. The old comedy dated from 460 to 404; its characteristic was the most unsparing exposure of public characters. **alii, quorum virorum** stands for *alii viri quorum*. Cf. 1. 10. 16: *illi, scripta quibus comoedia prisca viris est*. **virorum** is used with a certain degree of respect, as Reisig remarks, quoting Lucr. 3. 371: *Democriti quod sancta viri sententia ponit*.

3. **dignus**, with inf.: see on 1. 3. 24. **malus** is several times used as a substantive by Hor.: cf. 3. 59; Epod. 6. 11.

6. **hinc omnis pendet Lucilius.** 'Lucilius is entirely derived from them.' Horace is certainly right in discerning that the old comedy discharged the same function that Lucilius's satire did among the Romans, the function more adequately discharged by a portion of the press in our own days. But he seems to deny originality to Lucilius here, although his words are slightly ambiguous: if he did, he is unfair to him, for Lucilius did not *copy* the Greek comedians, and Quintilian is right in saying *satira tota nostra est*. (See Sellar's Roman Poets, p. 219.) C. Lucilius was a Roman knight, of good family and fortune, great-uncle of Pompey the Great: he served under P. Africanus in the Numantine war, and was the intimate friend of that general and Laelius. He was born, according to Jerome's chronicle, in 149, died 103, B.C.; but, while the latter date is accepted, the date of his birth has been put back, with probability, by L. Müller to 180 B.C. (p. 289 of his ed. of the fragments). Lucilius wrote thirty books of satires: the first twenty and the thirtieth in hexameters; the twenty-second apparently in elegiacs; the twenty-sixth and twenty-seventh in trochaics; the twenty-eighth and twenty-ninth in iambics, trochaics, and hexameters. We possess about 1100 lines of his in fragments.

7. **mutatis tantum pedibus**: Hor. here ignores those of Lucilius's satires which were written in iambics and trochaics, and what is more important, ignores the absence of the dramatic form. **facetus**, 'humorous.' Cf. Cic. Leg. 2. 15. 37: *Aristophanes facetissimus poeta veteris comoediae*. It is applied to Virgil in a different sense, 1. 10. 44.

8. **emunctae naris**, 'of sarcastic power'; properly one with a well-wiped nose, hence, one who has that organ in a fit state for appreciating the ludicrous. Cf. the use of ἀπομύττειν, Plat. Rep. 343. A. See on 1. 3. 29; 1. 6. 5. For the omission of *poeta* or *vir*, see on 1. 1. 33. **durus componere**, rugged in the composition of his verse: an instance of the prolative infinitive of which Hor. is so fond: Wickham's Hor., Appendix 2. Kennedy's Pub. Sch. Gram. 180, § 2.

9. **hoc**, abl., 'on this account': *hoc* and *eo* are often used by Hor. as denoting a respect, not only with comparatives. **in hora**, 'within an hour': the preposition is esp. used with numerals, Madvig, 276. 3.

10. **stans pede in uno**: a proverbial expression for doing anything with facility. For the opposite, Mr. L. Purser quotes Quintil. 12. 9. 18: *in his actionibus omni, ut agricolae dicunt, pede standum est.*

11. **cum flueret lutulentus**, 'as he flowed muddily along, there was always something you would wish to have removed.' Cf. 1. 10. 50: *At dixi fluere hunc lutulentum, saepe ferentem Plura quidem tollenda relinquendis.* Quintil. 10. 1. 94: *Ego ab Horatio dissentio qui Lucilium fluere lutulentum, et esse aliquid, quod tollere possis, putat. Tollere* has its usual sense of *removing*. Sen. Cont 2. 10 (Naso) *rogatus aliquando ab amicis suis ut tolleret tres versus.* The explanation given by the Scholiasts, Turnebus, and others, that *tollere* here means to *adopt*, is completely at variance with the whole passage, with 1. 10. 50, and with Quintilian. As far as we can judge from the fragments preserved, I think most people would agree with Horace, not with Quintilian, on the literary question.

12. **garrulus**, of dictating, as *loquax*, 1. 1. 13. This line naturally follows the train of thought interrupted by the three verses, 9–11: *garrulus* taking up *facetus*, *emunctae naris*, *durus*. Every conceivable plan for bringing the verse into more strict syntax has been reverted to by German critics. Schütz puts a comma at *erat*, making it personal: *erat* (*quod tollere velles*), *garrulus:* destroying the sense. He wisely does not quote Quintilian's words, *esse aliquid, quod tollere possis*. Bothe puts a full stop at *velles*, and makes *garrulus* and *piger* go with Crispinus: the position of *ecce* is against this. If 13 is struck out as spurious, as Schütz suggests, there would not

be so much objection to this plan; but even so, it would seem odd to say that Crispinus was lazy at writing, and yet challenged Horace to a combat at writing. *garrulus* and *piger* must belong to Lucilius, although I independently have grounds for suspecting vs. 13. Lehrs placed 11 after 8: I think myself that 13 should be struck out, and 12 placed after 8 or 9, if any alteration is made.

13. This has all the signs and tokens of a spurious verse: the epanalepsis of *scribendi:* the solecistic construction of *nil moror:* the ease with which the line may be omitted without damaging the sense, and the obviousness of a hypothesis to account for its invention, are points all of which are in favour of its excision. It seems likely that it was inserted owing to the scribe not seeing that *scribendi* by itself is right; the lazy bard will not write himself, but merely dictate.

The usual construction of *nil moror* is an acc. or an infinitive: here we have *ut*, and not only so, but the verb, *scribat*, is understood. It is true, as Schütz says, the transition from the infinitive to *ut* with subj. is not a violent one; he compares *concedo* so used Cic. Am. 5. 18; *probo*, Tusc. 3. 3. 5; *assentior*, Leg. 2. 5. 11. It would be impossible to take *ut multum* = *quam multum* or *quantum*.

14. **Crispinus.** See on 1. 1. 120. **minimo,** 'at long odds.' Crispinus offers heavy odds that he can write more than Horace. This explanation is that of Acron: *minimo provocare dicuntur ii qui in stipulatione plus ipsi promittunt quam exigunt ab adversario.* There is, however, no authority for this interpretation in ancient writers, and in Plautus Epid. 5. 2. 35: 'bet me a talent to a sesterce' is thus expressed: *in meum nummum in tuum talentum pignus da;* and that is the only passage I remember in Latin where 'odds' are mentioned. Bentley's *nummo,* 'offers to bet me a sesterce,' a contemptible sum, about twopence, worthy of a contemptible poet, is possible. Acron and the other scholiasts offer another explanation: *minimo digito solent provocare qui volunt ostendere plus esse virium in suo digito minimo quam in alterius toto corpore.* Crispinus says he can beat Hor. with his little finger! Some edd., as Baxter, accept the ellipse of *digito,* but explain it of contemptuous beckoning. **si vis,** generally contracted into *sis* with imperatives in the comedians.

15. **accipiam** is an infinitely better reading than *accipe jam:* in fact *jam* is utterly inconsistent with *hora*, which is yet to come, and Crispinus's statement of his own readiness to enter the lists is necessary. **tabulas,** sc. *ceratas*, for writing on with the *stilus*.

17. **di bene fecerunt**:—this phrase contains an expression of thanks: Mr. Yonge compares καλῶς ποιεῖν, εὖ ποιεῖν.

18. Schütz thinks *loquentem*, the conjecture of Lamb. and Bent. right.

19. **follibus—hircinis**, 'goat-skin bellows'; windbags, a man who prides himself in the quantity he writes, produces empty nothings, mere wind.

21. **ut mavis**, like *ut facis*, 'according to your preference for so doing.' **beatus**, because he got many readers. **Fannius**, called *Quadratus* by the schol., was, as we may judge from this passage, a bad poet, though a wordy one; he was a great card with Horace's *bête noire* Hermogenes Tigellius, and a frequent guest at his table, where they ran down Horace together: 1. 10. 80.

22. **ultro delatis capsis et imagine.** This probably means that some admirer or admirers of Fannius had made him a presentation of a set of ornamental bookcases, together with a bust of himself. That this explanation, which was suggested by Lamb, is the true one, the use of *ultro deferre* renders probable; for this phrase is regularly used of giving something to an individual unasked. Cic. Fam. 4. 13. 2: *ultro mihi Caesar omnia detulit*. Fam. 13. 55. 1: *ultro ei legationem detuli*: cf. Ep. 1. 12. 22. The scholiasts give other explanations. They tell us that Fannius was childless, and that his *heredipetae* (legacy hunters), without his orders, sent his poems and busts to the public libraries. That does not suit the use of *ultro delatis*, and it is historically impossible: for in the first public library at Rome, that founded by Asinius Pollio in 38 B. C., the only one existing at this time, the writings of living authors were not admitted; the sole exception being made in the case of M. Varro (Plin. H. N. 7. 30. 115). Another scholiastic explanation is that Fannius had left in his will a direction that he should be burnt with his own writings; but this is a confusion with the account given (1. 10. 62) of Cassius, and Fannius

was now living (1. 10. 80). Schütz explains the words of Fannius having sent his writings and bust to a bookseller's shop. **imagine**: cf. Juv. 7. 29: *ut dignus venias hederis et imagine macra*, where see Mayor's note.

23. **mea—timentis**: cf. Cic. Phil. 2. 43. 111: *tuum hominis simplicis pectus vidimus;* Ov. Her. 5. 45: *nostros vidisti flentis ocellos.* Martial, 7. 51. 7: *Sic tenet absentis nostros cantatque libellos.* A genitive is contained in the possessive, and the partic. agrees with it: Roby, S. G., 441. b. note.

24. **sunt quos**, with ind., denoting a simple fact, as 2. 4. 47. **genus hoc**, sc. *scribendi*, satire. **plures**, 'most people,' acc. attracted to *quos*. People fear satire, knowing their own weak points.

25. **elige**, 'pick out any one you please.' Some critics object to *elige* as inconsistent with *quemvis:* but even in picking at random some degree of choice exists. Or. says a preposition is wanted with *elige:* only in a very slight degree more than with his own reading, *erue*, and not at all more than with *emetiris*, 2. 2. 105. *erue* would be too strong, 'unearth,' 'drag forth.' In the passage quoted by Or. from Cic. Fam. 5. 9. 2, it is used of unearthing a runaway slave from his hiding-place: and so Prop. 4. 8. 68: *Lygdamus ad plutei fulcra sinistra latens Eruitur.*

26. **ob avaritiam—ambitione.** Note the varied construction. So Tac. Hist. 2. 49: Sall. Jug. 22; Liv. 38. 39.

28. **argenti—aere**: one dabbles in plate, another in bronzes, for which latter Corinth was especially famous. **stupet**: a very strong word like *torpes*, 2. 7. 95, both used of the mania of art connoisseurs. **Albius** is unknown to us elsewhere, though his son may be referred to, 1. 4. 109.

29. **mutat**, 'barters.' **surgente a sole**, from east to west, not 'from morning till evening.' Pers. 5. 54: *mercibus hic Italis mutat sub sole recenti Rugosum piper et pallentis grana cumini.*

30. **tepet**: 'is moderately warmed.' The west is here spoken of as cooler than the east: cf. Ep. 1. 20. 19: *Cum tibi sol tepidus plures admoverit aures*, of the evening growing cooler in summer.

31. **fertur**: 'rushes.' *φέρεσθαι* has the same sense. Schütz sees a reference to a race here as in 1. 1. 114: I can only see a comparison to the dust-cloud of a tornado.

31, 32. **ne quid—rem**: 'fearfully anxious lest he should lose aught from his total, or not add to his estate.' A good example of the difference between *ne* and *ut* after verbs of fearing. Schütz takes *ut* as final: 'in order to.' This is very weak, and all but makes nonsense of the passage.

34. **faenum—cornu.** A satirist is like a wicked ox, to whose horns a wisp of hay was tied as a warning that he was dangerous. According to Plutarch, Sicinius, when asked why he refrained from assailing only Crassus, *χόρτον ἔχειν φησὶν ἐπὶ τοῦ κέρατος.*

35. **sibi**: *i.e.* at his witticisms, a dat. commodi.

36. **illeverit**: 'scrawled,' used, with some contempt, of hasty writing.

37. **furno**: a baking oven, where the poorer classes got their loaves and pies baked. **lacu**: one of the public tanks whence the people drew their water. Agrippa is said to have made 700 of these in the city.

38. **pueros et anus**: 'slaves and old women,' the former carrying the loaves of bread, the latter water for washing.

39. **poetis**: attracted into the same case as *quibus:* see on 1. 1. 19.

40. **concludere versum**, 'to confine a verse within metrical limits.' Cf. 1. 10. 59; 2. 1. 28.

42. **sermoni propiora**, 'nearer to prose,' the language of talk, *sermo quotidianus, sermo pedester.* Hor. calls his satire *musa pedestris*, 2. 6. 17, and speaks of the satires as *sermones repentes per humum*, Ep. 2. 1. 250. See Preface.

44. **sonaturum**, not *soniturum*, remarked as used by Hor. here by Priscian, p. 536, 36 (K), who also notices *intonata*, Epod. 2. 51.

45. And so not only cannot the satirist be called a poet, but it is doubtful whether his predecessor, the writer of comedy, can. The construction is *quidam quaesivere* (*utrum*) *comoedia poema esset, necne. utrum* is usually omitted when *necne* is used. Cf. verse 63.

47. **verbis**, 'dialogue'; **rebus**, 'subjects'; both belonging to common life.

48. **sermo merus**: in apposition with *comoedia* in 45. There is no asyndeton; 'comedy being, in fact, absolute prose, save that it differs from prose by having a regular beat.' **differt**, with dat. as words compounded with this prefix generally, like *discolor*: cf. *dissidens plebi*, Carm. 2. 2. 18. **at pater ardens.** An objector may say comedy has 'acer spiritus,' pointing to the rage fathers in the play exhibit when scolding their prodigal sons. The upholders of comedy for poetry might have used Horace's own words, A. P. 93, 94:

> Interdum tamen et vocem comoedia tollit
> Iratusque Chremes tumido delitigat ore.

49. **saevit**, 'storms.' **nepos**, 'prodigal.' **insanus amica**: a rare construction; *amica* is an instrumental ablative, 'maddened by,' 'madly in love with a harlot mistress.' Cf. *Inachia furere*, Epod. 11. 6.

51. **magnum quod dedecus.** It was customary with wild young men to revel through the streets at night, with their slaves carrying torches, to their mistresses' doors or elsewhere (κωμάζειν, *comissari*). To begin this masquerading before night set in was scandalous.

52. **numqui Pomponius.** The reply of Horace. The dissolute Pomponius, if his father were alive, would be rated by him in just the same terms as the prodigal in the play; proving that the language of every-day life and of comedy are the same. Pomponius is not mentioned elsewhere. **qui**: the use of this form with comparatives is so common that, with Keller, I prefer it to *quid*. Cf. Plaut. Aul. Prol. 16: *ecqui majorem filius mihi honorem haberet.*

54. **puris—verbis**, plain, simple language. Quintil. 8. 3. 14: *purus sermo et dissimilis curae.*

56. **personatus—pater**, 'the father in the play,' wearing the mask of a father.

58. **tempora certa modosque**, 'a regular beat and rhythm.'

60. **non** belongs to *invenias* in 62: 'You would not find the limbs of the dismembered poet, as you would if you were to take to pieces. "*After foul discord brast the iron-bound posts and gates of war.*"' A line of Ennius imitated by Virgil, Aen. 7. 622: *Belli ferratos rumpit Saturnia postes.* In both passages the opening of the temple of Janus in time of war is referred to.

62. **etiam,** to be joined to *disjecti,* 'tossed in different places,' which rather refers to *membra* than to its noun *poetae.* Hor. seems to have had the fate of Orpheus pictured to his mind through the similar fate of Pentheus. Eur. Bacch. 1135. *segq.*: πᾶσα δ' ἡματωμένη Χεῖρας διεσφαίριζε σάρκα Πενθέως. Κεῖται δὲ χωρὶς σῶμα τὸ μὲν ὑπὸ στύφλοις Πέτραις, τὸ δ' ὕλης ἐν βαθυξύλῳ φόβῃ, Οὐ ῥᾴδιον ζήτημα.

65. **Sulcius** and **Caprius** were two informers (*quadruplatores,* not *delatores,* as the schol. calls them, for the *delatores* belong to later times), who are here depicted as carrying in their hands their informations (*libelli accusatorii*), hoarse with speaking and declaiming in the actions they bring: the highwaymen are afraid of them, but a quiet man of spotless character need have no fear of either.

68. **puris manibus,** 'with hands pure from guilt.' *purae manus* seems to have the limited sense of καθαραὶ χεῖρες, free from blood-guiltiness. Herod. 1. 35: Aesch. Eum. 313.

69. **ut sis tu,** 'even supposing *you* are.' Caelius and Byrrhius are said by Acron to have been *adolescentes perditi,* but he mistook the meaning. They were either real highwaymen, or intended to represent highwaymen. Schütz, with much probability, thinks that Hor. may have derived the name of Birrus from Birria, a gladiator, one of Milo's roughs, who, together with Eudamus, is mentioned by Asconius on Cic. Mil. 5 as the first to wound Clodius. Many of Horace's characters are to be found mentioned in Cicero: see Preface.

70. **non ego sim.** *sim,* much the best supported reading, is borne out by Horace's usage of the potential, esp. with negatives: 'I never can be like an informer.' Cf. next verse: *nulla taberna habeat.* 1. 6. 89: *Nil me paeniteat sanum patris hujus.* It is a mistake to regard these as optatives.

taberna, a general name for a shop, here a book-shop. **pila** = *taberna:* cf. Catull. 37. 2: *A pileatis nona fratribus pila*, where Ellis says *pila* 'was the pillar or column in front of the *taberna*, used to indicate the occupation of the possessor,' quoting this passage and Mart. 7. 61. 5: *Nulla catenatis pila est praecincta lagoenis*, of a wine-shop, probably. *columnae*, A. P. 373, means the same thing. Books (*volumina*) were, in the case of a bookseller's shop, probably tied to these *pilae*, and it was there that the vulgar turned over and thumbed them. The explanation given by L. and S. and others, that *pilae* were the pillars of a public building or colonnade, round which booksellers set up their stalls, does not suit the passages cited from Catullus and Martial so well. Martial 1. 118. 10. *seqq.*, speaks of a bookseller's shop, the door-posts of which were inscribed with the names and works of poets; *Contra Caesaris est forum taberna Scriptis postibus hinc et inde totis Omnes ut cito perlegas poetas.*

71. **habeat**: see last note. Horace, at the time of writing this satire, one of his earliest, had not the intention of publishing his writings, which Maecenas probably afterwards persuaded him to do. He wrote for writing's sake, and for the appreciation of his friends: vs. 73.

72. **Hermogenes Tigellius**: see on Sat. 1. 2. 3; 1. 3. 3. Does Horace hint that Hermogenes was too mean to buy books, and got what he could by turning them over at the *pilae*?

73. **idque**, *καὶ ταῦτα*. **coactus**, 'after much pressing.' **recito**: to recite was a necessary preliminary to publication at Rome, and a sort of publication in itself. By such recitations Horace's fame was first created, and reached the ears of Maecenas. But Horace did not, when he wrote this satire, intend to go beyond reciting, and he did not even recite *vulgo*, vs. 23. For the best account of literary recitations, which formed such a striking feature of Roman life, see Prof. Mayor's long note to Juv. 3. 9. Ovid heard some of Horace's recitations, some of the odes probably: Trist. 4. 10. 49: after speaking of Macer and Propertius, he says:—

> Et tenuit nostras numerosus Horatius aures,
> Dum ferit Ausonia carmina culta lyra.

75. **lavantes.** Martial 3. 44. 12: complaining of a *recitator: In thermas fugio, sonas ad aurem*, v. 5, 10. For the horror with which these reciters were looked upon, see Mayor's note on Juv. 1. 17 and 3. 9 (p. 179).

77. **illud,** *ἐκεῖνο*, referring to what follows. **sensu,** 'good breeding,' 'tact' = *communi sensu*, 1. 3. 66.

79. **inquit,** 'quoth one': *aliquis*, understood. One, says Horace, takes pleasure in wounding, and, bad-hearted man as he is (*pravus*), wounds (*hoc facit*) from pure love of wounding (*studio*). For *studio* = *con amore* cf. Cic. Rosc. Am. 32. 91: *ut omnes intelligant me non studio accusare sed officio defendere.*

79. **unde petitum—jacis:** 'where have you found this reproach to throw at me?' *jacere probra* is a common expression.

80. **denique,** 'in short, is any one of my intimates your authority for it?' *denique* means: 'I will not say "is this man or that man of my friends your authority"; but I will cut the matter short by grouping all my friends together, and asking you whether any one of them would support such a charge.'

81. **rodit,** 'backbites,' like *carpere, vellicare.*

82. **defendit.** See on 1. 5. 90.

85. **niger,** 'black-hearted,' 'bad.' Cic. Caecin. 10. 27: *Phormio nec minus niger nec minus confidens, quam ille Terentianus est Phormio.* **Romane;** as a true son of Rome, of the old, honest Roman stock. The Romans liked the sound of their name, and were proud of the character it connoted.

86. **tribus lectis.** See on 2. 8. 20. **quaternos:** four on each couch, twelve in all. The usual number was nine. The fourth side of the table was open for the slaves to approach.

87. **unus,** 'one of the guests.' *imus* would mean the guest occupying the last seat on the *lectus imus:* see on 2. 8. 20. The host often invited, for the amusement of himself and the

rest of the company, *scurrae*, men whose wits were sharpened by their appetites, who were expected to say smart things in return for their dinner. These poor wits (*quibus sunt verba sine penu et pecunia:* Plaut. Capt. 3. 1. 12) had seats on the third or *imus lectus*. Cf. Ep. 1. 18. 10: *imi derisor lecti.* Or. denies that *imus* was ever used simply for *imi lecti imus*, or that any one individual on the *imus lectus* would have been called *imus* to the exclusion of the other occupants of that couch. But in 2. 8. 20 Fundanius is called *summus*, and similarly one on the *imus lectus* might be called *imus;* but *cunctos* is better suited by *unus* than by *imus*. Still I do not feel so sure now that *imus* is not right. Exactly the same question is at issue with reference to the reading of Plaut. Capt. 3. 1. 11, and Stich. 3. 2. 33, where the mss. give *uni subselli;* but where, until lately, *imi* has been, I think rightly, read. **amet**, 'is wont' (φιλεῖ), the reading of one of the Blandinian, perhaps V, is obviously right. **quavis**, 'in any way,' not used adverbially elsewhere, though *qualubet* occurs twice in Catullus, 40. 6; 76. 14. *adspergere*, 'to banter,' 'to chaff.'

88. **qui praebet aquam:** a colloquial expression, perhaps derived from an ἔρανος, for the host who supplied the water for the guests to wash their hands in before dinner. Cf. 2. 2. 68; Carm. 3. 19. 6. This was a regular practice of the Greek banquets, and is often referred to in the Comedians as ὕδωρ κατὰ χειρός. It is also explained of water for the feet, Plaut. Pers. 5. 2. 14: *Fer aquam pedibus Praeben puere?* Also of the hot and cold water supplied to each guest for mixing with his wine. Juv. 5. 63: *Quando rogatus adest calidae gelidaeque minister?*

89. **condita—Liber.** For the sentiment compare Theocritus 29. 1, 2: Οἶνος ὦ φίλε παῖ λέγεται καὶ ἀλάθεα κἄμμες χρὴ μεθύοντας ἀλαθέας ἔμμεναι, cf. Ep. 1. 5. 16, Wilkins's note.

92. **Rufillus**, a fop who ate comfits to give his breath a sweet smell, and **Gargonius**, a clownish fellow, were satirized, 1. 2. 27: for the former habit, cf. Mart. 1. 87:—

> Ne gravis hesterno fragres, Fescennia, vino,
> Pastillos Cosmi luxuriosa voras.

93. **si quae**—restored by Holder, with best authority, for *si qua*. Cf. 2. 6. 10: *fors quae mihi monstret:* Kennedy's Public School Grammar, p. 289, note.

94. **Petillius Capitolinus** was accused of peculation, tried, and acquitted, although the evidence was strongly against him. That is all we know for certain, and that much the passage tells us. All that the statement of Comm. Cruq. adds to this is absurd. He states that Petillius *cum Capitolio praeesset* was accused of stealing the crown of Jupiter Capitolinus, and was acquitted *in gratiam Augusti.* The first part of that statement is an unnecessary attempt to account for the name Capitolinus. Petillii Capitolini are known from coins. As to stealing the crown of Jupiter Capitolinus, that was a proverbial expression for great and daring villainy, which the scholiast seems to have confused with this passage. Plaut. Trin. 1. 2. 46:

> Nam nunc ego si te surrupuisse suspicer
> Jovi coronam de capite ex Capitolio.

Id. Men. 5. 5. 38:—

> At ego te sacram coronam surrupuisse Jovi scio.

96. **amicoque**: the only other hypermeter hexameter in Horace is 1. 6. 102, *peregreve.* Cf. Carm. 4. 2. 22, 23; 2. 2. 18: 2. 3. 27; 4. 1. 35. Virg. Georg. 1. 295; Aen. 1. 332.

100. **lolligo** or *sepia*, the cuttle-fish, said to emit a black, inky fluid to discolour the water when it was pursued: Plin. H. N. 9. 29. 84. *hic—sucus; haec—aerugo:* notice the Latin idiom to attract the pronoun into the gender of the substantive in such cases; as *hic labor, hoc opus est.*

101. **aerugo**, malice, properly the rust of copper. Cf. Mart. 10. 33. 5: *viridi tinctos aerugine versus.*

102. **ut si quid.** As Dill. says, the construction is: *ut* [*promitto*], *si quid aliud vere de me promittere possum ita promitto afore.*

105. **insuevit** here takes a double accusative: 'accustomed me to this.' *adsuescere* takes acc. and abl., 2. 2. 109.

106. **ut fugerem**, epexegetic of *hoc.* **vitiorum quaeque** = 'the several vices,' to be taken ἀπὸ κοινοῦ both with *fugerem* and *notando.*

109. **Albi**: perhaps the dabbler in bronze, supra, vs. 28. **male vivat**, not 'lives a bad life,' but as the context demands, 'scarcely keeps himself alive,' 'lives wretchedly,' the opposite of *bene vivere*, not of *recte vivere*.

110. **documentum**, 'a lesson.'

116. **causas reddet**, 'will explain': the two words make up a single verbal idea, on which *quid melius vitatu petituque* depends.

122. **auctorem**, 'an example.'

123. The *judices selecti* = 'the special jurymen' empanelled annually by the praetor for the trial of criminal cases. These were, or ought to be, men of high character. Cic. pro Cluent. 43. 121: *praetores urbani jurati debent optimum quemque in selectos judices referre.* **objiciebat**, 'held up to me': a rare use of the word, when an example is held up, esp. an example for imitation, in which sense *proponere* is usual, Ep. 1. 2. 18.

124. We must be careful to construct thus: *an addubites (utrum) hoc inhonestum et inutile sit factu, necne? Utrum* before *hoc* must be supplied. *An* is not used as correlative to *necne*, but either *utrum* or *ne;* but these are more idiomatically omitted: see on vs. 45.

126. **avidos**, 'gluttons.'

127. **sibi parcere**, *i.e.* not overload their stomachs. Cf. Ep. 1. 7. 11: *ad mare descendet vates tuus et sibi parcet.*

129. **ex hoc**, 'owing to this,' my early training. Supply *sum* before *sanus*. Many editors make the sentence go on to *teneor*, but that makes Horace thank his early education for his small faults. These are often referred to: 1. 3. 20, 140; 1. 6. 65.

132. **liber**, 'outspoken'; *μετὰ παῤῥησίας νουθετῶν.*

133. **consilium proprium**, 'my own reflections.' *lectulus*, scil., *lucubratorius*, a couch for reclining on while reading or reflecting. Suet. Aug. 78: *a cena in lecticulam se lucubratoriam recipiebat.*

134. **porticus**, a colonnade. The Romans used to stroll in these, especially while reflecting or discoursing on philosophic subjects. 'cloisters' conveys the nearest parallel in English.

136. **hoc quidam non belle**: sc. *fecit*, 'this was not nice of so and so.'

137. **imprudens**, ἄκων, 'without intending it.' **olim**, aliquando, 'at any time.'

139. **illudo—chartis**, 'I mock paper,' by scribbling on it, and so disappoint as it were the paper, when I tear up my abortive attempts. This is nearly the explanation of the scholiast quoted by Baxter, *perdo chartas scribendo*, and Mr. T. J. B. Brady pointed it out to me as the true interpretation of the passage, seeing that Orelli's rendering, *quasi ludens conjicio in chartas*, is not to be got out of the Latin. Cf. *illusique pedes*, 2. 7. 108. *illudere* with dat. means to make a mock of, to spoil. So *illudere pecuniae*, Tac. Hist. 2. 94; *illudere rebus humanis*, Sat. 2. 8. 62; *cui* (*frondi*) *silvestres uri assidue capreaeque sequaces illudunt:* Virg. Georg. 2. 373. **hoc**, this fault, scil., writing poetry.

140. **concedere**, 'to pardon,' 'make allowance for.' Cf. Cic. Verr. 2. 3. 96. 223: *quos alienis peccatis concessuros putes.*

141. **multa poetarum veniet manus.** The large number of poets, or would-be poets, has both in ancient and modern times been made a subject for hyperbolical jesting: see Ep. 2. 1. 117: *Scribimus indocti doctique poemata passim.* See the Bon Gaultier Ballads describing the tournament to decide the succession to the Laureateship on Southey's death:—*Eight hundred minstrels slunk away, two hundred stayed to draw.* **multo plures** means that the majority of men are poets, like Juvenal's *plus hominum est iam in pelago*, 14. 276. *nolis—veniat* or *noles—veniet* should be read: see on 2. 1. 20.

143. **Judaei.** The proselytising spirit of the Jews is referred to. Cf. S. Matt. 23. 15: περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον. There were numbers of Jews at Rome, in this respect also resembling the poetic tribe. Cic. Flacc. 28: *scis quanta sit* (*Judaeorum*) *manus, quanta concordia, quantum valeant in concionibus.*

SATIRE V.

SUBJECT.—*A Journey to Brundisium.* DATE, 38 or 37 B. C.

HORACE, in the following poem, gives an account of a journey he made to Brundisium in company with Maecenas, Cocceius, Fonteius Capito, Virgil, Plotius Tucca, Varius, and the rhetor Heliodorus. Of these the first three joined Horace and Heliodorus at Anxur: the others at Sinuessa. The poem is interesting, but on the whole disappointing: considering the company he was travelling in, it is wonderful how little Horace has told us worth remembering. The satire was written in imitation of Lucilius, who in his third book described a journey from Rome to Capua, and thence to the Sicilian strait. Some of the fragments of this poem are preserved, and several of them, which will be found quoted, show that Horace closely imitated them. Would that we possessed the entire poem! The occasion of the journey was an embassy on which Maecenas and Cocceius were sent, vs. 29. What this embassy was about, critics are not agreed; but it seems to me Schütz has clearly proved it was the mission of Maecenas to Athens, in the autumn of 38 B. C., to meet Antony there. In that year Octavian had suffered two severe defeats from the fleet of Sex. Pompey, and the people were becoming unruly, and refused to pay taxes. Accordingly he sent Maecenas to Antony to arrange the subjects in dispute between them. Appian, 5. 92: *δεινὸς δὲ ὢν ἀεὶ τὸ συμφέρον συνιδεῖν ἔπεμπε Μαικῆναν ἐς Ἀντώνιον μεταδιδάξοντα περὶ ὧν ἔναγχος ἐπεμέμφοντο ἀλλήλοις καὶ ἐς συμμαχίαν ὑπαξόμενον.* Maecenas was successful in his attempts at conciliation, and in the following spring (*ἀρχομένου ἦρος*) Antony set sail from Athens to Tarentum with 300 ships, to give Octavian the help he had asked for. But that prudent young man, having built a new fleet, found he could do without Antony's aid, and declined to meet him: and it was only after much delay that he was induced, through the intervention of his sister Octavia, wife of Antony, to meet the latter at the river Taras, between Tarentum and Metapontum, when measures were agreed upon by the two leaders against the Parthians and Sex. Pompey, and a prolongation of the triumvirate for five years was settled.

This embassy of Maecenas to Antonius at Athens, in the autumn of 38 B. C., is the only one we know of that all the cir-

cumstances suit. It is the only occasion when Maecenas is mentioned as having negociated between the two rivals, except at the so-called peace of Brundisium, 40 B.C.; and the embassy here mentioned could have had nothing to do with the peace of Brundisium. For—(1) it is certain that Horace was not known to Maecenas at that time (2. 6. 40); (2) the treaty of Brundisium, which was arranged by Maecenas, Cocceius, and Pollio, is referred to in vs. 29 as a thing of the past: *aversos soliti componere amicos.*

It could not have been an embassy to meet Antony in the spring of 38 B.C. at Brundisium, as Wesseling supposed. We are indeed told by Appian, 5. 78, 79, that Antony then came to Brundisium from Athens, on Octavian's invitation, to confer about the war with Sex. Pompey; but not finding Octavian there, he at once departed without waiting for him, either from motives of policy, or frightened by evil omens: a wolf had been seen in the camp, and one of his guard had his face devoured by wild beasts. There is no mention of any embassy on this occasion; and the words of Appian, Καίσαρα δὲ οὐχ εὑρὼν οὐ περιέμεινεν, distinctly imply that Octavian had intended going in person.

The occasion, again, could not have been the treaty of Tarentum itself, 37 B.C.; for Octavian met Antony on that important occasion in person. There were no ambassadors. And why should ambassadors go to Tarentum *via* Brundisium? Travellers went to Brundisium *via* Tarentum, not to Tarentum *via* Brundisium.

The internal evidence of the poem itself suits autumn or late summer rather better than spring. The annoying gnats and the noisy frogs, vs. 14; the chilly evenings and the fire of branches with leaves on, vs. 81; the heavy rains, vs. 95: these suit autumn better than early spring.

On arriving at Brundisium, Maecenas, Cocceius, and Capito would naturally go on by sea to Greece, and probably the Greek Heliodorus also. Varius having left the party at Canusium, there were only left to return to Rome Horace, Virgil, and Tucca. It is a pity Horace did not treat us to an account of the return journey.

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1. **magna.** The Romans were much impressed with the size of Rome, in this respect the London of the ancient world. Its population has been estimated at over a million at the beginning of the empire. With mighty Rome and its tumult

is contrasted Aricia with its little inn. *excepit* and **accepit** are both well-supported and good readings. *accepit*, 'entertained,' is, however, reckoned likely by the addition of *hospitio*. Kirchner quotes 2. 6. 80:—

> Rusticus urbanum murem mus paupere fertur
> Accepisse cavo, veterem vetus hospes amicum.

Cic. Att. 2. 16. 4: *Te in Arpinati videbimus et hospitio agresti accipiemus. Excipere* is joined with *hospitio* sometimes, but not so commonly. **Aricia**, *La Riccia*, 160 stadia = 20 Roman miles distant from Rome, acc. to Strabo. Other authorities cited by Mayor on Juv. 4. 117 make the distance 120 stadia. It is generally stated by the commentators to be 16 miles from Rome. Aricia was celebrated for the worship of Diana, her priest being a runaway slave, who had slain his predecessor. Here Virbius, the Greek Hippolytus, was placed by Diana after being recalled to life, Virg. Aen. 7. 761, *sqq.* There was a steep hill close to Aricia, where beggars plied their trade, Juv. 4. 117. Macaulay in his Lays of Ancient Rome sums up most of the features of the place as given by Strabo:—

> '*From the still, glassy lake that sleeps Beneath Aricia's trees;*
> *The trees in whose dim shadow The ghastly priest doth reign:*
> *The priest who slew the slayer, And shall himself be slain.*'

2. hospitio modico, 'in a little inn.' For this use of *hospitium*, cf. Cic. Sen. 23. 84: *ex vita ita discedo tamquam ex hospitio non tamquam ex domo.* It more commonly means 'a lodging': cf. Juv. 3. 166; 7. 69. Or. rightly limits **modico** to the meaning, 'small,' comparing *modica patella*, Ep. 1. 5. 2. Heliodorus, the rhetor, is not mentioned elsewhere, unless a grammarian and writer on metres mentioned by Marius Victorinus, p. 127 (Gaisford), be the same man. Schütz supposes Maecenas took him with him to Athens, to make use of his knowledge of the Greek language.

3. forum Appi, sc. *me accepit.* This town was in the Pomptine marshes, 20 Roman miles from Aricia. It was named after Appius Claudius Caecus, who began the Appian road in his censorship, 312 B.C. At this place St. Paul was met by friends from Rome, when on his journey from Rhegium thither, Acts, 28. 15.

4. **differtum nautis.** Appi Forum was crammed with sailors, *i. e.* boatmen, because a canal here began, and ran through the Pomptine marshes as far as the temple of Feronia, near Anxur. See on vs. 12. **malignis**: they gave short measure: see on *perfidus caupo*, 1. 29.

5. **hoc iter**: 'this stage,' *i.e.* from Rome to Appi Forum. **divisimus**, 'we broke into two.' **altius praecinctis**, 'to smarter travellers.' εὐζώνῳ ἀνδρί is regularly used by Herodotus to describe a fairly quick walker. The expression here ought naturally to mean that Hor. and Heliodorus went on foot as far as Appi Forum. That is scarcely likely, and Schütz is probably right in referring the words to the *lecticarii*, the slaves who carried the litters. So *umeris*, vs. 90, though said of the traveller himself, really refers to the slaves. Dill. says that *redae*, travelling carriages, were used, comparing vs. 86: but they seem to be mentioned there as an exception: at any rate it proves nothing as to what method of travelling Hor. and Heliodorus adopted before being joined by the rest of the party. There is no reference to horses in the poem. Mules and their packsaddles are mentioned in 47: *redae* in 86, and these, with the verse before us, are the only indications given which can help us to form an opinion as to the mode of conveyance adopted. It is, I think, most likely that Horace and Heliodorus travelled in litters to Appi Forum: that *redae* were used from Anxur to Beneventum; that these *redae* were drawn by mules, cf. Juv. 3. 10 (*reda*) with 3. 313 (*mulio*, its driver); that the rest of the journey, with the exception of the stage from Trivicum, where *redae* are expressly mentioned, was performed on mule-back: for Strabo calls the road from Beneventum to Brundisium, *via* Canusium, ἡμιονική, a mule-track, contrasting with it the main Appian way, *via* Venusia, as ἁμαξήλατος μᾶλλον.

6. **minus est gravis Appia tardis**, 'the Appian way is the less tiring to those who travel slowly': the Appian road is not meant to contrast with other roads in this respect. If the travellers were in carriages, these, having no springs, would cause much jolting: if in litters, it is sufficient to suppose the tediousness of the journey made the way seem **gravis**. *Via* is often omitted with *Appia*: cf. Epod. 4. 14: *Appiam mannis terit*. The Appian way was built by the Censor Appius Claudius Caecus, from Rome to Capua, in 312 B.C. It was continued at a later date to Brundisium, it is not known exactly

when, or by whom. One thing is certain, it was before Horace's time, although many say it was not so finished until long afterwards; some even putting it as late as Trajan, I do not know on what grounds; for the testimonies of Pompey, Horace, and Strabo, when combined, make it certain that it was completed in their time. Pompey writing to Cicero (Ad Att. 8. 11. C.): *censeo via Appia iter facias et celeriter Brundisium venias.* Hor. Ep. 1. 18. 20: *Brundisium Minuci melius via ducat an Appi.* Strabo's words describing the reverse journey to Rome are (c. 282, 283): δύο δέ εἰσι (ὁδοὶ εἰς τὴν Ῥώμην) μία μὲν ἡμιονικὴ διὰ Πευκετίων, οὓς Ποιδίκλους καλοῦσι, καὶ Δαυνίων καὶ Σαυνιτῶν μέχρι Βενεουεντοῦ, ἐφ' ᾗ ὁδῷ Ἐγνατία πόλις εἶτα Καιλία καὶ Νήτιον καὶ Κανύσιον καὶ Ἐρδωνία· ἡ δὲ διὰ Τάραντος μικρὸν ἐν ἀριστερᾷ ὅσον δὴ μιᾶς ἡμέρας περίοδον κυκλεύσαντι, ἡ Ἀππία λεγομένη, ἀμαξήλατος μᾶλλον· ἐν ταύτῃ δὲ πόλις Οὐρία τε καὶ Οὐενουσία, ἡ μὲν μεταξὺ Τάραντος καὶ Βρεντεσίου, ἡ δ' ἐν μεθορίοις Σαυνιτῶν καὶ Λευκανῶν. συμβάλλουσι δὲ ἄμφω κατὰ Βενεουεντὸν καὶ τὴν Καμπανίαν ἐκ τοῦ Βρεντεσίου. τοὐντεῦθεν δ' ἤδη μέχρι τῆς Ῥώμης Ἀππία καλεῖται διὰ Καυδίου καὶ Καλατίας καὶ Καπύης καὶ Κασιλίνου μέχρι Σινοέσσης· ἡ δὲ πᾶσά ἐστιν ἐκ Ῥώμης εἰς Βρεντέσιον μίλια τριακόσια ἑξήκοντα.

From Beneventum, as we see from Strabo—whose account agrees with the Itineraries—there were two routes to Brundisium: one, the continued Appian way by Venusia and Tarentum; the other, stretching eastwards across the mountains to the valley of the Aufidus, by Canusium, to the coast of the Adriatic, and thence southward by Rubi, Barium, and Egnatia to Brundisium. The latter was the route taken by Maecenas on this occasion: why he gave it the preference it is difficult to say. Some suppose this eastern road to be the *via Minucia* of Ep. 1. 18. 20. But Cic. Att. 9. 6, the only other passage where the *via Minucia* is mentioned: *cohortesque sex quae Albae fuissent ad Curium via Minucia transisse* shows that if this eastern road was the *via Minucia*, it must have begun, not at Beneventum, but at Rome: perhaps the road from Beneventum to Canusium was a cross-road connecting the two great roads. At any rate it is certain, from Strabo's words, that this eastern road was not the *Via Appia.* It is noticeable in Strabo's account of the roads to Brundisium, that he makes two statements which at first sight seem inconsistent: first, he calls the whole western road via Tarentum, the Appian way (ἡ Ἀππία λεγομένη); secondly, he says,

after the two roads have united near Beneventum, *τοὐντεῦθεν ἤδη μέχρι τῆς Ῥώμης Ἀππία καλεῖται*; but the two statements are not inconsistent: the latter merely means that the eastern road, whatever name it went by, lost that name from Beneventum to Rome, merging in the Appian way.

7. **aquam.** Bad water was the curse of travelling in Italy. It is four times referred to in this poem: at Appi Forum; at the place with the unmetrical name; at Canusium; and at Egnatia. Why did not Horace drink wine if the water was bad? Probably the water was too bad even to mix with wine.

9. **comites:** Heliodorus and the slaves, or the rest of the passengers about to travel by the canal boat. **jam nox:** a sort of epic solemnity occasionally affected by Hor. as vs. 51; 2. 6. 100.

12. **huc appelle** (sc. *lintrem*), 'put in here': *παραβάλλου τὴν ἄκατον*, Aristoph. Eq. 762; *παραβαλοῦ*, Id. Ran. 180. With Schütz I give all the words from *huc* to *est* to a slave. *huc appelle* are the words of a slave on the bank carrying some luggage to the boat. **trecentos inseris** may be a complaint of the same slave to the skipper for allowing his boat to be over-crowded. **trecentos,** of a large number like *ducenti*, *sexcenti*.

Of this canal Strabo gives the following account (233): *πλησίον δὲ τῆς Ταρρακίνης* (he is taking the route towards Rome) *βαδίζοντι ἐπὶ τῆς Ῥώμης παραβέβληται* (runs parallel) *τῇ ὁδῷ τῇ Ἀππίᾳ διῶρυξ ἐπὶ πολλοὺς τόπους πληρουμένη τοῖς ἑλείοις τε καὶ τοῖς ποταμίοις ὕδασι· πλεῖται δὲ μάλιστα μὲν νύκτωρ ὥστ' ἐμβάντας ἀφ' ἑσπέρας ἐκβαίνειν πρωΐας καὶ βαδίζειν τὸ λοιπὸν τῇ ὁδῷ, ἀλλὰ καὶ μεθ' ἡμέραν· ῥυμουλκεῖται δὲ δι' ἡμιόνων.* The canal boat was used at night, because passengers slept on board, and so saved time: hence most people tried to reach Appi Forum in one day so as to take the boat at night. It is doubtful whether the road as well as the canal existed, or whether travellers merely took the canal in preference. Strabo's words imply that the canal ran alongside the road: if so, the second supposition must be the true one.

13. **aes,** the fare (*ναῦλος, ναῦλον*).

15. **ut,** 'while,' joined by Bent. to the preceding words as in the text. This is an unusual sense of *ut*, and in the two passages referred to by Bent. in support of it *ut forte* is the phrase.

Ter. Ad. 3. 3. 53; Plaut. Men. Prol. 63. The passage is still more difficult, however, if *ut* is joined to what follows, and *ut* may be spurious. It is omitted in some mss., and may have been inserted in others to avoid asyndeton. Hor., however, is fond of this figure, and it rather improves the effect here, I think.

16. **prolutus**, soaked: cf. Virg. Aen. 1. 739: so *madidus, uvidus, irriguus* are used: cf. 2. 1. 9. **vappa**, 1. 104. The sailor who had charge of the boat kept up a singing match with a passenger, as drunk as himself, until the latter went to sleep; then he coolly went to sleep himself, having first tethered the mule that drew the boat.

19. **religare**, 'to tie to,' sometimes takes the simple abl.: cf. Carm. 1. 32. 7: *religarat udo litore navem;* Ov. Met. 13. 439: *Litore Threicio classem religarat Atrides.*

20. **nil procedere**, 'was making no way.'

21. **cerebrosus unus**, 'a choleric party.' The unfortunate passengers woke up at dawn to find themselves stock-still, and the mule tethered. This was more than a *cerebrosus* could stand: cf. 9. 11, *O te Bolane cerebri Felicem:* accordingly he administers a sound drubbing (*dolat*) with a willow cudgel to the sleeping conductor. Cf. Lucil. 428. Lach.: *te primum cum istis insanum hominem ac cerebrosum.*

23. **quarta**: somewhere about 10 o'clock. There is some uncertainty, when these numbers are used, whether the beginning or the end of the hour is meant: see Becker's Gallus, p. 317. But when the hour is mentioned absolutely without any word which denotes its beginning or progress, the completed hour is probably intended. There must, however, have been considerable vagueness in such expressions, owing to the length of the hour varying with the seasons, and the want of accurate clocks. **exponimur**: to land, opp. to *imponere*, to embark.

24. **Feronia** was an ancient Italian goddess, consort of Juppiter Anxurus: Virg. Aen. 7. 799: *quis Iuppiter Anxurus arvis Praesidet et viridi gaudens Feronia luco.* **lavimus**, of dipping the hands in the spring and laving the face, is much better than the neutral *lavimur* of Heinsius and Bent., which, as

Or. points out, would rather suit the notion of a bath. This would be a profanation: the laving the hands and face would be a religious ceremony and mark of respect.

25. **repimus**, 'we crawl': for Anxur, the old Volscian name of Tarracina, was on a mountain, with white limestone cliffs: hence called *candidus Anxur* by Martial, 5. 1. 6, who makes the word masc. It was twenty miles from Appi Forum. Here the Appian way first touches the sea coast.

27. **huc venturus erat**: Dill. supposes Maecenas and Cocceius came to Anxur by sea, to avoid the fatigue of the Appian way as far as possible. This is a mere guess: there were many country seats in Latium and Campania, whence they may have come from a conference with Octavian.

28. **Cocceius**: M. Cocceius Nerva, great-grandfather of the emperor Nerva. **magnis de rebus**: see Argument.

29. **aversos soliti componere amicos.** It was through their agency, and that of Pollio, that the peace of Brundisium was brought about, 40 B. C., two years before this.

30. **collyria**: perhaps derived from κολλύρα, a roll of bread, 'eye salve,' probably a sort of doughy paste.

31. **inlinere.** Hor. is fond of the historical or narrative infinitive: 1. 9. 10, where it has the first person, as here: 1. 9. 66; 2. 3. 316; 6. 113; 8. 35. 59.

32. **Fonteius Capito** was legate of Antony in Asia, and consul suffectus 33 B. C. Comm. Cruq. states that he had acted as Antony's commissioner in arranging the peace of Brundisium. **homo factus ad unguem**, 'a polished gentleman': the metaphor is from workers in marble or wood, who test the smoothness of the material by passing their nail over it. Colum. 2. 12. 13: *materiem roboream dolare ad unguem.* Apul. Flor. 23: *lapis ad unguem coaequatus.* A. P. 294: *castigavit ad unguem.* Pers. 1. 64: *ut per leve severos Effundat junctura ungues.*

33. **Antoni non ut magis alter amicus**, literally 'a friend of Antony, so that no other is more so,' 'Antony's bosom friend.' Corn. Nep. Epam. 2: *eruditus sic ut nemo*

Thebanus magis. Cic. Fin. 1. 4. 11: *scripta multa sunt (nobis) sic ut plura nemini e nostris.*

34. **Fundos**, Fondi, twelve R. miles from Tarracina. **Aufidio Lusco praetore**, 'in the praetorship of Aufidius Luscus': as if he was grand as a consul, and gave a date to the year. **praetore.** Or. has no right to refer to Festus (p. 233, Müller), to show that Fundi was a *praefectura*, not a *municipium;* that its chief officer would be a *praefectus*, not a *praetor;* and that Aufidius arrogates to himself the higher rank. For Festus is speaking of a state of things long gone by: Livy, 38. 36, speaks of the *Fundani municipes*, and it is probable that Fundi had been a *municipium* since 188 B.C. The chief officers in some *municipia* were *quattuorviri;* in others there was a *praetor, dictator, magister*, etc. Hence there is no assumption in the case of Aufidius, like that of the *duumviri* of the colony of Capua, who called themselves *praetors:* Cic. Agr. 2. 34. 93. **libenter**: they were glad to get rid of Fundi and its praetor, whose attentions must have been as boring to the illustrious travellers as the addresses read by modern corporations to distinguished visitors.

35. **praemia**, 'the decorations.' **scribae**: he had been a treasury clerk, a profession not held in very high honour. *scribae* are called *mercenarii* by Corn. Nep. Eum. 1. 5. Horace himself was a *quaestorius scriba:* see on 2. 6. 36.

36. **praetextam et latum clavum.** To do honour to the visitors Aufidius dressed himself in a robe with purple border, *praetexta*, usually worn by high magistrates, and a tunic with the *latus clavus*, or broad purple stripe, which only senators had a right to. **prunaeque vatillum**, 'and his pan of coals,' which he had carried before him to sacrifice, a ceremony which he could not omit on such an important occasion, or on which he offered incense. The classical meaning of *batillum* or *vatillum* is a shovel, whether a fire shovel or otherwise. For the suggested reading, *bacillum*, 'a sceptre,' 'mace,' which would necessitate a change of *prunae*, see crit. note.

37. **Mamurrarum urbe**: This was Formiae, near Molo di Gaeta, 13 Roman miles from Fundi. The Mamurrae are said to have had large estates here. Catullus calls Mamurra, Caesar's notorious friend, and his *praefectus fabrum*, 'the bankrupt of Formiae,' *decoctor Formianus*, 43. 5.

38. **Murena**: L. Licinius Terentius Varro Murena, brother of Terentia, wife of Maecenas. Carm. 2. 10 (*Rectius vives, Licini*) is addressed to him. He was put to death in 22 B.C. for sharing in a conspiracy with Fannius Caepio. It is uncertain whether he was at Formiae now, or merely lent his house in his absence: probably the latter: cf. Cic. Att. 16. 6: *fui libenter apud Testam nostrum; nec potui accipi, illo absente praesertim, liberalius.*

40. **M. Plotius Tucca** and **L. Varius**, who edited the Aeneid after Virgil's death, are twice mentioned by Horace in the same line with Virgil, here and 1. 10. 81. **Sinuessa**, on whose site is Vagnoli or Bagnoli, was 18 Roman miles from Formiae. It was famous for its baths, from which its modern name is derived.

41. **quales neque candidiores**: exactly the same construction is found, Epod. 5. 59: *quale non perfectius.* It seems a mixture of *quibus non candidiores* and *quales candidissimos.*

42. **quis**, dative.

44. **sanus**: cf. 1. 6. 89: *Nil me paeniteat sanum patris hujus.*

45. The **pons Campanus** was a bridge over the Savo (Saona), 3 R. miles from Sinuessa, now Molino Ceppani. The *villula* near it was, probably, a *villa publica* set apart for the use of those travelling on state affairs.

46. **parochi**, 'commissaries,' whose duty was to supply those travelling on the public service with wood, hay, salt, and shelter. Cicero, Att. 5. 16. 3, boasts of the little he had accepted from the *parochi* on his way to his province.

47. **hinc**, 'next,' as in 50. **Capua** was 22 R. miles from Pons Campanus. The village of Santa Maria di Capoa is on the site of ancient Capua. Modern Capua is on the site of Casilinum, 3 miles farther on. **clitellas**, 'their packsaddles'; or, possibly, it may be used of the occupants of the *redae* metaphorically, if, as I suppose, these were drawn by mules: see on vs. 6, supra. **tempore**, 'early,' 'betimes': more frequently in the form *temperi* or *tempori*, comparative *temperius.*

48. **lusum**, to play ball (pila): a game of which the great minister was fond: 2. 6. 49.

49. **crudis**, the dyspeptic, as Virgil.

50. **plenissima**, 'well stocked.' Cf. Juv. 8. 100: *Plena domus tunc omnis:* the opposite is *exilis*, shabbily furnished.

51. **super**, 'above,' *i. e.* on higher ground, looking down on the shops of Caudium. **Caudium** was 21 R. miles from Capua. Caudium was famous for the 'Caudine forks' *furculae Caudinae*, the pass where the Roman army surrendered to the Samnites, B.C. 321. The villa of Cocceius has been identified with the site of the Masseria delle Moliche by F. Daniel, with that of Monte Sarchio by Romanelli, of Castro Airolo by Walckenaer.

52. **Sarmentus** and **Messius Cicirrus**, it is natural to suppose, were in the train of Maecenas and the other travellers, the former engaged chiefly in his capacity of a *scurra*, i.e. a man who gave amusement at dinner by saying smart things; the latter, perhaps, as a sort of footman or porter. Cicirrus was a nickname derived from κίκιρρος, which, acc. to Hesychius = ἀλεκτρυών, a cock; perhaps from the sound of its crow. The scholiasts on Horace tell us little as to this Sarmentus: on Juvenal 5. 3, *quae nec Sarmentus iniquas Caesaris ad mensas nec vilis Galba tulisset*, the scholiast tells us that he was the slave of M. Favonius, who was put to death by Octavian after the battle of Philippi, on the sale of whose property he came into the possession of Maecenas, who manumitted him, and obtained for him a post as a *scriba quaestorius*. He pushed his way *forma et urbanitate*, assumed the position of an *eques* in the theatre, and was tried for pretending to a rank to which he had no title, but acquitted. He was satirized in the following epigram:

> Aliud scriptum habet Sarmentus, aliud populus voluerat:
> Digna dignis: sic Sarmentus habeat crassas compedes.
> Rustici ne nihil agatis, aliquis Sarmentum alliget.

The joke in the first line being on the double meaning of *scriptum*, the office of *scriba*, and a slave's brand; in the last, on the name, *Sarmentum*, meaning a bundle of faggots. Dellius, the historian, having been invited to dinner by Cleopatra,

remarked (Plut. Ant. 59): *αὐτοῖς μὲν ὀξίνην ἐγχεῖσθαι, Σάρμεντον δὲ πίνειν ἐν Ῥώμῃ Φαλερῖνον:* they got sour wine to drink, Sarmentus Falernian. Or. and Schütz doubt the identification of this Sarmentus with our Sarmentus; but probably without sufficient ground.

53. **Musa**, a parody of epic exordia. Cf. Il. 1. 1; Od. 1. 1.

54. **Messi clarum genus Osci**, 'the Oscans are the famous ancestry of Messius.' This is ironical, for the Oscans were always regarded with contempt by the Romans as a soft and effeminate race.

55. **domina.** The mistress of Sarmentus is supposed to have been the widow of M. Favonius. **exstat**, 'is still alive.' **majoribus**: the Oscans are mentioned as the ancestors of Messius; Sarmentus was *nullis majoribus* as a slave.

57. **equi—feri**, 'the wild horse': the fabulous unicorn is intended. Cf. Plin. H. N. 8. 21: *asperrimam autem feram monocerotem, reliquo corpore equo similem, capite cervo, pedibus elephanto, cauda apro, mugitu gravi, uno cornu nigro media fronte cubitorum duum eminente.* Lucilius is evidently copied here, 82, Lach.:

> Broncu' Bovillanus, dente adverso eminulo hic est
> Rhinoceros velut Aethiopus.

58. **accipio**, like *ἐδεξάμην τὸ ῥηθέν*, 'granted': and he shakes his head with a threatening gesture, as if the horn was there in reality.

59. **quid faceres** is a regular Latin expression, asking what greater things could be done in more favourable circumstances, when under the present (unfavourable) circumstances so much is actually accomplished. It is, however, much more common in the elliptical form *quid si.*

60. **sic** cannot be fairly separated from either *mutilus* or *minitaris.* Transl.: 'when, thus hornless, you threaten so.' **mutilus** (*κόλος*) is especially used of animals which have lost one or both horns. **minitaris**, after *quid faceres*, is perhaps better than *miniteris*, as is shown by Cic. Verr. 1. 10. 28, quoted by Schütz: *quid faceres pro homine innocenti et pro-*

pinquo, cum propter hominem perditissimum atque alienissimum de officio ac dignitate decedis et committis, cet. **at**, explanatory, like *autem*.

61. Messius had a scar on his left brow: Sarmentus supposes a horn used to grow there.

62. What the **Campanus morbus** was is uncertain. Some suppose it was a tendency to large warts, as in the case of Messius, whose wart was cut out. So Comm. Cruq., but this is probably only guessing.

63. **saltare Cyclopa** is 'to dance the Cyclops,' *i.e.* to go through the dance which the Cyclops was represented dancing in some farce or play. So *saltare* is often used, Juv. 6. 63: *Ledam saltante Bathyllo*, and other verbs: *moveri*, Ep. 2. 2. 125: probably *curvare*, Propert. 4. 2. 39: *Pastorem ad baculum possum curvare*. For the dance of the Cyclops, cf. Aristoph. Plut. 290.

64. Messius was ugly enough to do without a mask; tall enough to do without buskins.

65. **catenam.** Messius retaliates by reminding Sarmentus of the time when he was a slave. He pretends he had been a *fugitivus*, or runaway slave, who had been kept in chains. Youths, when assuming the *toga virilis*, consecrated their *bulla* to the Lares: a runaway slave might be supposed to dedicate his fetters.

66. **scriba.** Sarmentus had been manumitted by Maecenas, who got him a post as a *scriba*. Messius pretends to be ignorant of the fact of his manumission, and hints that he had run away from his mistress, who might yet claim her rights.

67. **dominae.** See crit. note.

69. The daily allowance of slaves was usually as much as four or five pounds of corn or meal. According to the XII. tables, at least one pound of meal was to be allowed by a creditor to a debtor whom he kept *vinctum*. **foret**: subj., because it gives the reason. **gracili sic tamque pusillo**, 'slender as he was, and so very tiny.' *sic* is by no means the same as *tam* here. *vix vivo homini ac monogrammo* is a fragment of Lucilius which Horace is supposed by Iltgen to imitate here (Lucil. 51. Lach.).

70. **jucunde.** Nonius quotes from Lucil.: *malas tollimus nos atque utimur rictu* (114 Lach.); hence Prof. Tyrrell, with probability, supposes an incident of a humorous character, like the dialogue between Sarmentus and Cicirrus, was introduced in the Lucilian journey.—Hermathena, vol. ii. p. 360.

71. **Beneventum,** twelve miles from Caudium. It was formerly Maleventum, a Latinized form of the stem of Μαλόεις, like Tarentum from Τάρας, Agrigentum from Ἀκράγας; and the name was changed to avoid the evil omen (Plin. N. H. 3. 16), as was the case with Epidamnus (Dyrrhachium), Segesta (Egesta). **sedulus,** 'officious.'

72. **arsit,** 'had his house burned down': cf. Virg. Aen. 2. 311: *ardet Ucalegon;* Juv. 3. 201: *ultimus ardebit.* **dum versat:** the present is the regular construction with *dum* when it follows a past tense.

73. **dilapso Volcano** means that the fire fell in pieces, and the logs of which it was composed slipped out on to the kitchen floor.

75. **avidos,** 'hungry.' **timentis:** the slaves were afraid they would be punished for the loss of the supper.

77. **Āpūlia.** This is the regular scansion of this word: but *Āpŭlus,* the adjective, has the penult. short. *Āpŭliae* in Carm. 3. 4. 10, and *Āpūlicum* in Carm. 3. 24. 4, are both very, very doubtful. **montis—notos:** there is a natural touch in this. Mount Voltur near Venusia is the chief of Horace's native hills here referred to. **ex illo,** 'next' = *ex illo tempore;* cf. Ov. Her. 14. 85: *scilicet ex illo Junonia permanet ira Quo bos ex homine est ex bove facta dea.*

78. **Atabulus,** a hot parching wind or Sirocco, now called in Apulia *Altino;* cf. Sen. Q. Nat. 5. 17: *Atabulus Apuliam infestat, Calabriam Japyx.* Gell. 2. 22. 25: *Horatianus ille Atabulus.*

79. **erepsemus** (*erepsissemus*). Horace uses *surrexe, divisse, evasti, percusti,* etc. *Erepere* takes an accusative as *evehi, egredi,* and other verbs compounded with *e*: this verb is especially used of crawling upwards, in this also resembling *evehi* and *egredior.*

See L. S. **vicina Trivici**, 'near Trivicum': For this construction of *vicinus* L. S. only quote Lucan, 9. 432: *ora vicina perusti aetheris*. *Trivicum* is not mentioned elsewhere, not even in the Itineraries: it is said by Romanelli to be the same as Civita near the modern Trivico. Lucil. 75, Lach.:

> Verum haec ludus ibi susque omnia deque fuerunt
> Susque et deque fuere, inquam, omnia ludu' jocusque:
> Illud opus durum ut Setinum accessimu' finem
> αἰγίλιποι montes, Aetnae omnes, asperi Athones.

86. **rapimur—redis.** Dill. points to this line to show that Horace and his friends were driven in carriages all the route; but see on vs. 6.

87. **oppidulo, quod versu dicere non est.** Porph. here tells us that Lucilius, speaking of the *Sigillaria*, had written:

> Servorum est festus dies hic,
> Quem plane hexametro versu non dicere possis;

and Horace here directly imitates him, applying his words to a certain little town whose name he cannot accommodate to his verse. The scholiasts say this place was *Equus Tuticus*. *Aequum Tuticum significat*, Porph.; *Equotutium dicebatur oppidum*, Acron. The commentators severally say that Equus Tuticus or Equotuticum could not have been the place. The reasons assigned are—(1) that it was too far north, as Dillenburger and Schütz assert. This objection is of no weight, for whether Equus Tuticus was a roundabout way or not, it is certain that it was on the ordinary road from Beneventum to Canusium. The Itinerary of Antoninus gives the places on the route from Beneventum thus: *Benevento—Equo Tutico* M.P. XXI. *Ecas* M.P. XVIII. *Erdonias* M.P. XVIIII. *Canusio* M.P. XXVI. The Jerusalem Itinerary, reversing the order, has *Civitas Canusio—Mutatio Undecimum* M. XI. *Civitas Serdonis* M. XV. *Civitas Aecas* M. XVIII. *Mutatio Aquilonis* M.X. *Mansio ad Equum Magnum* (evidently the same as Equus Tuticus) M. VIII. *Mutatio Vicus Foro Novo* M. XII. *Civitas Benevento* M. X. And Cic. ad Att. 6. 1. 1., the only classical passage where *Equus Tuticus* is mentioned, tells Atticus he has received all his letters, *praeter eas quas scribis Lentuli pueris et Equotutico et Brundisio datas*, showing that it was on the ordinary route to Brundisium. Ptolemy, who places a town called Tuticum among the towns of Samnium, must be the father of the error which places Equus Tuticus so far north. If *Equus Tuticus*

is the same as *Ariano*, as Cluver says it is, or of *S. Eleuterio*, a few miles north of it, it is almost in a direct line from Beneventum to Canusium—(2.) Or. objects that Equus Tuticus is in Campania, which Horace has just left, but he mistakes the Itin. Antonin. which says, p. 111, *Equotutico sic, ubi Campania limitem habet, Caudium*. It is, I think, quite certain that Horace passed Equus Tuticus. But it cannot be the place here meant, for—(3) it is too near Beneventum, and too far from Canusium. The place they stopped at was one day's journey from Beneventum + 24 miles, *i. e.* about 50 miles: while Equus Tuticus was at most only 22 miles distant, and it was 62 miles from Canusium, which apparently was the next stage.

Wesseling and Walckenaer contend for the Apulian Asculum. But *Asculum* is not necessarily unmetrical even if not shortened into *Asclum*: and *Asculum* is not on either of the routes described by Strabo or the Itineraries. But Walckenaer supposes them to have come by a third road, *un chemin plus court, qui circule dans les montagnes*: this reads self-contradictory, and I doubt the existence of this third road. Good roads were not so plentiful in Horace's time. Schütz, the latest editor, has proposed a new candidate in Herdonea, which he supposes to have been pronounced Herdŏnēa (Ἐρδόνεια). This is mentioned by Strabo and in both Itineraries (*Serdonis* in Jerusalem Itin.), and was 58 miles from Beneventum. But as Schütz himself points out, Appian, Hann. 48 has Ἐρδονία, and Silius Ital. 8. 569 has *Herdōnia* either of which forms would suit hexameters. On the whole I think it most likely that the name of the little town has never yet been suggested, nor is it likely to be recovered. **non est**, 'it is not possible,' οὐκ ἔξεστι: cf. 2. 5. 103: Epod. 17. 25.

88. **signis**, 'by tokens,' which follow, namely, the bad water and the good bread: cf. Ov. Met. 15. 595: *signo, non nomine, dicam*. **venit**, 'is sold.' See note on verse 7, supra. Or. quotes Plato Euthyd. p. 304, B.: τὸ ὕδωρ εὐωνότατον; but I do not think the meaning is, 'water which is the cheapest thing in the world' here, as he seems to take it by this quotation, but 'the worst water in the world': *vilissima* seems contrasted with *pulcherrimus* applied to the bread. Ravenna seems to have been most notorious for bad water: cf. Mart. 3. 56: *Sit cisterna mihi quam vinea malo Ravennae, Cum possim multo vendere pluris aquam*, ibid. 57: *Callidus imposuit nuper mihi caupo Ravennae Cum peterem mixtum vendidit ille merum*.

90. **callidus**, 'knowing.' **umeris** is literally 'on his own

shoulders,' but the shoulders of the slaves are meant: cf. 1. 1. 47. vs. 6 supra. **soleāt**: the quantity of the third person was originally long, and in arsis is often made long in Augustan writers. Horace, I believe, restricted this caesural lengthening to this case of verbs ending in *-t*, while Virgil is much more lax. Horace, in the Odes, lengthens *arāt*, 3. 16. 26; *ridēt*, 2. 6. 14; *figīt*, 3. 24. 5; *perrupīt*, 1. 3. 36; *timēt*, 2. 13. 16; *perirēt*, 3. 5. 17 in thesis is doubtful: probably, *perirent* is right. In the Satires we have *defendīt*, 1. 4. 82; *subiīt*, 1. 9. 21; *velīt*, 2. 3. 187; *agīt*, 2. 3. 260; *erāt*, 2. 2. 47; *condiderīt*, 2. 1. 82; perhaps *agerēt*, 2. 3. 174.

91. **lapidosus**, 'hard as a stone.' So Juvenal says of the bread given to the humble parasite that it was so hard it could not be bitten, 5. 68: *Vix fractum, solidae jam mucida frusta farinae Quae genuinum agitant non admittentia morsum.* Others render 'gritty': and *lapidosus* means both 'full of stones,' as *l. terra*, Varr. R. R. 1. 9; and 'hard as a stone,' as *l. corna*, Virg. Georg. 2. 34. **Canusium** (Canosa), according to the Itineraries, was 84 miles from Beneventum; according to Kirchner, who follows the theory of the Asculum route, it was 71 miles from Beneventum, 27 from Asculum. **urna** is abl.: 'which place, not richer in water by a pitcher (or not richer by a pitcher of water), was founded.' Bentley, who ejected 92 as a gloss, of course took *urna* as nom.; 'the water jug is not a whit better supplied.' Diomede is said to have been the founder of Beneventum and Equus Tuticus also.

93. **flentibus—amicis** might be regarded as abl. absol., but I agree with Schütz that it is the ethical dative 'to the grief of his weeping friends.' **hinc** 'at this point,' viz., Canusium. Varius probably went back to Rome.

94. **Rubi** (Ruvo) was, according to one Itinerary, 24; according to another, 30 miles from Canusium.

95. *carpere iter, viam*, are common phrases; Carm. 2. 17. 12; Serm. 2. 6. 93: cf. Prop. 1. 6. 33: *Seu pedibus terras, seu pontum carpere remis.* **carpentes**, present part. shows the poverty of the Latin language: a perfect would be expected. Hor., in this verse, probably imitated Lucilius, from whom Nonius quotes the line *Praeterea omne iter est hoc labosum atque lutosum* (95. Lach.) Nonius quotes the line expressly for the form *labosum* for *laboriosum;* but it is probable that Nonius, as often, is wrong in his citation, and the line has been handsomely emended by Mr. Hardie in the Journal of Philology,

vol. xi. No. 22, p. 174; he conjectures *lamosum*, 'boggy,' following in the track of Ennius' *lamasque lutosas:* cf. *lamas*, Ep. 1. 13. 10. Mr. Ellis had previously conjectured *lamosis* in Prop. 4. 7. 81.

96. **postera tempestas** for *postridie tempestas*, 'the weather the next day.'

97. **Barium** (Bari) was 22 miles from Rubi. It is said to be a fishing station to this day.

97. **Gnatia**, a vulgar or local form for *Egnatia*, 37 miles from Barium: it is now Monopoli, according to Romanelli; Torre d'Anazzo, according to Walckenaer. The form Gnatia is said to occur in inscriptions found there. It was badly off for water, hence **iratis lymphis exstructa**, 'built in the anger of the water nymphs.' *lympha* is the same word as *nympha*, and the words are often confounded in mss. In Varro, R. R. 1. 1. 6 *Lympha* is a water goddess, and Horace here appears to use the word in that sense. Cf. 2. 3. 8: *Iratis natus paries dis atque poetis;* 2. 7. 14: *Vertumnis natus iniquis.*

99. A different version of the miracle is given by Pliny, H. N. 2. 107, 240: *reperitur apud auctores—in Sallentino oppido Egnatia imposito ligno in saxum quoddam ibi sacrum protinus flammam exsistere.*

100. **cupit**: scil. *Gnatia.* The town was proud of its miracle. **Judaeus Apella**: The Jews were regarded as specially superstitious by the Romans. See Juv. 14. 96–106. *Apella*, a name of Greek origin, perhaps corrupted from *Apollodorus*, often borne by slaves and freedmen: Cic. ad Fam. 7. 25. 2.

101. **namque deos didici securum agere aevum.** Horace here avows himself an Epicurean, and especially imitates Lucr. 5. 83: *Nam bene qui didicere deos securum agere aevum.* and 2. 646:

> Omnis enim per se divom natura necesse est
> Immortali aevo summa cum pace fruatur
> Semota ab nostris rebus sejunctaque longe.

Cf. Tennyson, Lotus Eaters: *On the hills like gods together, careless of mankind.* The life of the deity is thus drawn from the Epicurean standpoint by Velleius, Cic. N. D. 1. 19: *nihil agit, nullis occupationibus est implicatus, nulla opera molitur, sua sapientia et virtute gaudet.*

102. **nec si quid miri**, cet. 'and if nature does any wonder, it is not the gods who, in their anger, send it down from their

high home in the sky.' **demittere**: here, again, is a reminiscence of Lucretius, 2. 1154:

> Haud ut opinor enim mortalia saecla superne
> Aurea de caelo *demisit* funis in arva.'

103. **Brundisium** (Brindisi), then, as now, the Dover of Italy, with Dyrrachium for the Calais of Greece, 44 miles from Egnatia. Hydruntum (Otranto) was its chief competitor in the Adriatic traffic.

According to Orelli, the whole journey took fifteen days, or seventeen days, if we suppose the long stages between Barium and Egnatia, and between Egnatia and Brundisium to have been broken at two places not mentioned by Horace. According to E. Desjardins, who went over the route himself in 1852, the journey was completed in 13 days. The discrepancy is accounted for by the fact that Desjardins does not suppose the travellers to have spent a night either at Capua or at Beneventum, but to have continued their journey in the afternoon to Caudium and Trivicum. Gibbon only allowed 12 days for the entire journey. He does not suppose a night to have been spent at Anxur.

The following Table may be useful for reference:—

Day.	Place.	Distance in R. miles.
1.	Aricia.	16.
2.	Forum Appi.	20.
3.	Fanum Feroniae—Anxur.	17 + 3 = 20.
4.	Fundi—Formiae.	12 + 13 = 25.
5.	Sinuessa and Pons Campanus.	18 + 3 = 21.
6.	Capua.	22.
7.	Caudium.	21.
8.	Beneventum.	12.
9.	Trivicum.	? 25.
10.	*Oppidulum.*	24.
11.	Canusium.	? 35.
12.	Rubi.	30.
13.	Barium.	22.
14 (or 14 and 15).	Egnatia.	37.
15 (or 16 and 17).	Brundisium.	44.
		374.

There are some not unimportant discrepancies between Desjardins' Table, as given by Dill., and the above. Kirchner's Table agrees accurately with it, save he makes Canusium (*via* Asculum) 71 miles from Beneventum, instead of 84. According to Strabo, the whole distance from Brundisium to Rome was 360 miles, but he may mean by the Venusia and Tarentum route, *i.e.* by the regular Appian way.

SATIRE VI.

Horace, the Freedman's Son. DATE? 36 B. C.

THE intimacy between Maecenas and Horace, a freedman's son, exposed the latter to jealousy. The last satire especially, wherein he figured as one of Maecenas's chosen companions in the journey to Brundisium, made people say that the minister was making too much of a parvenu. This satire is written in reply to these obtrectatores. It has a double scope: a defence of Maecenas, and a defence of Horace himself. Maecenas is praised 1–18 for not looking down on those of humble birth; and those who censure him are reminded first, parenthetically, that Maecenas did not extend his intimacy except to those of free birth; and secondly, that all history supplies precedent for his behaviour. From 20 ad fin. the satire is a most clever deprecation of censure levelled at the poet himself. Horace in effect says: 'I know my place; I am not going to thrust myself forward like Tillius, the upstart, 24–44. I am a freedman's son; I am not ashamed of it; and if, as I hope and believe, I won Maecenas's esteem by merit, it is to my freedman father I owe all the merit I possess, 65–99. I repeat, I am not going to thrust myself into stations beyond my place: I have neither the ostentation nor the meanness of Tillius, 103–109. My life and habits are those of a quiet Roman gentleman; and I have no ambition for anything beyond,' 111–131.

The only indications for fixing the date are the fact that his friendship with Maecenas, which began about 38 B.C., is now of pretty long standing (*olim* vs. 54). On the other hand, he is not yet in possession of his Sabine farm, which he received about 34 or 33.

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1. 'Maecenas, you do not look with scorn on the lowly born, because your ancestors were the noblest among the Lydians who colonized Etruria.' **Lydorum.** Herod. 1. 94. relates that after a famine had lasted 18 years half the Lydians emigrated with the king's son Tyrsenus and settled in Italy, in the territory called after him Τυρσηνία, Etruria. **Lydorum quicquid**; cf. Epod. 5. 1: *deorum quicquid.* Catull. 3. 2:

quantum est hominum venustiorum. The Etruscan lineage of Maecenas is often referred to Carm. 1. 1. 1; 3. 29. 1. The Cilnii are mentioned by Livy, 10. 3, as a powerful family at Arretium in the 4th cent. B. C.: *Cilnium genus praepotens.*

3. **avus maternus—atque paternus.** As we do not know that any of Maecenas's ancestors by the father's or mother's side held the consulship, these words are taken to refer generally to his Etruscan ancestors, and *legionibus* to the Etruscan hosts. *Legiones* is used not only of the Roman legions but of foreign armies: Sall. Cat. 53; Liv. 10. 5; 8. 24. In *maternis* some commentators see a reference to the Etruscan custom of giving pedigrees with the mother's, not the father's name.

4. **imperitarent,** which has the best authority, makes the statement more general than *imperitarunt.* But it is going too far to say that *imperitarunt* is not Latin: and Heind. quotes Lucr. 3. 1027, whence it may have been derived:

> Inde alii multi reges, rerumque potentes
> Occiderunt, magnis qui gentibus imperitarunt.

5. **naso suspendis adunco**: cf. 2. 8. 64: *Balatro suspendens omnia naso;* Pers. 1. 40: *Rides, ait, et nimis uncis Naribus indulges;* Plin. 11. 37. 59: *Novi mores subdolae irrisioni dicavere nasum:* cf. μυκτηρίζειν.

6. **ignoto—natos,** 'Those born from an unknown, or, like myself, from a freedman sire.' I have introduced here a conjecture of my own, not that the ordinary reading is a bad one, but that the variation of the mss. compels the critic to account for it. Out of the many mss. collated by K and H only one, D (Argentoratensis), has *ut* first hand. If *ut* is sound, how are we to account for *aut* in many mss., *aut ut* in two, *at ut* in one, *et ut* in another? Again, if *natum* is sound, how are we to account for the well-supported variant *natos*? which is given by Avenionensis (*α*) of the 9th or 10th cent., one of the best and oldest Horatian mss.: by Parisinus 7975 (*γ*): by Emmerammensis (E); and Gothanus (G): all high authorities. But it is possible to keep *natum* with *aut ut.* For *aut ut,* see 86 infra.

7. **cum referre negas.** This is the protasis; the apodosis is **persuades,** cet.

8. **ingenuus** 'freeborn.' Maecenas drew the line at slaves and freedmen, in this following the example of Augustus, or setting an example to him. Sueton. Octav. 74: *Valerius Messalla tradit neminem umquam libertinorum adhibitum ab eo cenae, excepto Mena, sed asserto in ingenuitatem.* Maecenas would not, for instance, have associated with Horace's father. Now this is strongly in favour of my reading of verse 6. Maecenas *did* look down on the *ignoti:* not on their sons, if free-born. Schütz, who takes *ingenuus* in the moral sense, objects to this view, that it would have been unfilial of Horace to imply that he was in a superior position to his father, but the implication is not obvious. **vere,** 'sincerely.'

9. **Tulli.** Cf. Juv. 8. 259: *Ancilla natus trabeam et diadema Quirini Et fasces meruit, regum ultimus ille bonorum.* Servius Tullius himself *captiva Corniculana natus, patre nullo, matre serva* (Liv. 4. 3) was a notable proof of the vanity of long descent; but before his time even there were many other instances.

12. **contra—licuisse.** 'On the other hand Laevinus, though a descendant of Valerius Publicola, was never held of higher value than the worth of a single as.' Of this Laevinus, we are told by Porph. that he was of such utterly abandoned character, that he never attained a magistracy higher than the quaestorship. **genus** is often used as here of a single individual, in apposition with a name, with the meaning 'of the race of': cf. Cat. 61. 2: *Uraniae genus* (Hymen): cf. 2. 5. 63, *juvenis—ab alto demissum genus Aenea.* **Valerius** Publicola was consul with Brutus after the expulsion of the Tarquins, B.C. 509. **unde** = '*a quo,*' 2. 3. 238.

13. **fugit.** The present is used of remote events, after relatives, both in Greek and Latin, Eur. Bacc. 2: ὃν τίκτει ποθ' ἡ Κάδμου κόρη. Virg. Aen. 9. 266: *Cratera antiquum quem dat Sidonia Dido.*

14. **licuisse,** 'was valued at.' *licere* = 'to be valued at': cf. Cic. ad. Att. 12. 23; *de Drusi hortis quanti licuisse tu scribis; liceri* = 'to bid for': cf. Pers. 3. ad fin.: *Et centum Graecos curto centusse licetur.* The construction is *pluris pretio unius assis,* 'at more than the value of a single as.' Cf. Pers. 5. 76: *non tressis agaso.* **notante—nosti:** 'and you know well who was the judge that so rated him.' This is no case of

attraction, but of apposition. The construction is: *quo judice notante nosti* (nempe) *populo*. It may be said that *nosti* implies that Maecenas knew the character of the judge, but *quo* may = *quali*. See Add. Notes.

15. **honores**, esp. the public offices of consulship, prætorship, curule aedileship.

17. **stupet in**, 'is lost in admiration of.' Cf. Virg. Aen. 10. 455: *stupet in Turno corpusque per ingens Lumina volvit*. The accusative is also used: Juv. 4. 119: *Nemo magis rhombum stupuit*: cf. *torpes*, 2. 7. 95. *stupeo* takes simple abl. 1. 4. 28, supra. **titulis et imaginibus**: the busts of a long line of ancestors (*cerae* or *imagines*), with the inscriptions thereon recounting their deeds.

18. **nos**: men of education and philosophic judgment like you and me, and our literary circle. The argument is *a fortiori*.

19. **esto**, 'let us grant, suppose for argument's sake, that the *people* would have preferred Laevinus to Decius' (which they certainly would not, for Laevinus never got beyond the quaestorship, whereas Decius Mus was elected consul), 'and that Appius the censor would have turned me out of the senate, for my ignoble birth' (which he would not have done, for he admitted the sons of freedmen to the senate). See Dr. Maguire's note on this passage in Hermathena, vol. 3, p. 130. So far all is sensible and consistent. But the natural conclusion that we expect does not follow. We should expect: 'granting such to be the judgment of the multitude, surely our judgment is different, and we men of culture at any rate should see no reason why a man of low birth should be excluded from the senate.' Instead of this, quite *παρὰ προσδοκίαν*, the words **vel merito** are introduced, wrenching the satire into a different theme. Up to vs. 22 the subject is the vanity of long descent; from vs. 22 the subject is the folly of a novus homo seeking public office. **esto**, a concessive particle, frequently used by Horace (cf. Serm. 2. 2. 30) when passing from a point, which he is willing to concede for argument's sake, to a point which cannot be conceded.

20. **Decio.** Decius Mus consul, B. C. 340, in which year he devoted himself at the battle of Mt. Vesuvius in the Latin war, was the first consul of his family; hence he was a *novus homo*.

movere was the regular phrase for degradation from the senate by the censors: cf. also *tribu movere.*

21. **Appius.** The explanation given above demands that this should refer to Appius Claudius Caecus, censor 312 B.C. It is generally taken to refer to the severe censorship of App. Claudius Pulcher, 50 B.C.: of which Caelius writes to Cicero, Fam. 8. 14. 4: *Scis Appium censorem hic portenta facere—acerrime agere? Persuasum est ei censuram lomentum aut nitrum esse. Errare mihi videtur; nam sordes eluere vult; venas sibi omnes et viscera aperit.* But as the example of Decius is taken from antiquity, the example of Appius ought to be ancient likewise; and as the supposition in the case of Decius and Laevinus is an impossible one, the supposition in the case of Appius should be an impossible one also, and it would not be an impossible one if it referred to Appius of 50 B.C. For he would have rejected the low-born; Appius Caecus would not, and did not. Livy tells us 9. 46 that he in his censorship *senatum primus libertinorum filiis lectis inquinaverat.* Horace has this historical fact in his mind's eye, and he gives his *obtrectatores* a gentle reminder, that if he did aim at senatorial rank he would not be the first freedman's son who had attained it.

22. **vel merito:** *vel*, like γε, intensifies the word it is joined to: 'Aye and I should have deserved degradation.' **in propria pelle**, a proverbial expression, derived from the fable of the Ass in the Lion's Skin. Cf. 2. 1. 64: *detrahere et pellem.* Horace often refers to the fables of Aesop: as the Fox and the Crow, 2. 5. 56; the Frog and the Ox, 2. 3. 314; the Two Wallets, 2. 3. 299; the Fox and the Old Lion, Ep. 1. 1. 73.

23. **sed fulgente.** This truth, however, does not commend itself to the crowd of nobodies, whom we see struggling after office and honour. Cf. Ep. 2. 1. 177: *Quem tulit ad scenam ventoso Gloria curru.*

24. **quo.** Cf. Ov. Art. 1. 303: *Quo tibi, Pasiphae, pretiosas sumere vestes?* Am. 3. 8. 47: *Quo tibi turritis incingere moenibus urbes?* **Tilli:** *Tillius hic senatu motus est a Caesare quasi Pompeianus; occiso vero Caesare recepit latum iterum clavum, id est, senatoriam dignitatem, et tribunus militum factus est:* Comm. Cruq. He is supposed to have been brother of Tillius Cimber, one of Caesar's murderers.

25. **clavum,** the broad purple stripe on the tunic of a senator. **tribuno:** the military tribunes of the first four legions had senatorial rank. For the case of **tribuno,** cf. 1. 1. 19.

27. **ut** = *simul ac,* 'as soon as.' **nigris—pellibus:** The upper part of the senatorial shoe was composed of four *corrigiae,* or bands of black leather (*nigra aluta,* Juv. 7. 192) wrapped crosswise across the calf; on the ankle was an ivory crescent (*lunula*); the shoe was white or purple. For a full discussion on the senatorial shoe, see Mayor on Juv. 7. 192: Becker's Gallus, p. 427. **medium,** 'up to the middle.'

28. **pectore,** 'on (or down) his breast.' The stripe (in the tunic) began at the neck: Becker's Gallus, p. 417.

31. **et cupiat.** *et* as well as the other reading, *ut,* explains *morbus.* **et,** however, has a great preponderance of ms. authority in its favour.

34. **promittit:** Or. takes this to refer to the promises of a candidate for office. It more likely refers to the form of oath taken by elected magistrates. There is no trace of any senatorial oath at Rome.

35. **imperium,** 'the empire' external to Italy; properly, the sway held by Rome over conquered countries. Or. remarks that the omission of *et* before *delubra* better contrasts things profane and sacred than if the copula were present.

36. **inhonestus,** 'dishonoured by,' cf. *honestos* with abl. 96, infra. **ignota matre:** cf. 6, supra.

38. **Syrus, Dama, Dionysius** are names of slaves taken at haphazard. *Dama* is a Latinized form of Δημᾶς, which is a shortened form of Δημόδωρος: cf. *Apella,* 1. 5. ad fin.

39. **deicere.** Three syllables. The Romans, up to the Augustan age at least, if not during it and after it, wrote compounds of *jacio* with only one *i* (*conicio, reicio,* etc.). This mode of writing, no doubt, favoured a slurring pronunciation in such words as *deicere.* Hence, we find *reice* two syllables, Virg. Buc. 3. 96; So the author of the Ciris, 118, has *reîcere*; Lucr. 3. 877, has *eîcit,* where Munro gives other instances. **saxo,**

the Tarpeian rock. Cic. Att. 14–15: *o mirificum Dolabellam meum! de saxo, in crucem.* Dolabella was consul and acting with great severity. **Cadmo:** Cadmus is supposed to have been the name of a public executioner. Porph. says: *Cadmus carnifex illo tempore fuisse dicitur.* Acron adds the words *notae crudelitatis*, which is mere invention. The *carnifex*, however, executed slaves or foreigners, not citizens, and I think it more likely that Cadmus was the name of a gaoler. This would suit *tradere* as well or better. See many instances of *tradere* used of handing a person over *in custodiam* in L. and S. There is in a few mss. a reading *camo*, 'a collar for slaves': the word is found in Accius, and is the true reading Plaut. Cas. 2. 6. 37: in later times *camus* meant a powerful bit for horses. Psalm. 31. 9. vulg.: *in camo et freno*, 'with bit and bridle.'

40. **at.** The reply of the *ignobilis*. The name **Novius** is selected by Horace with some reference to *novus*: 'Newman.' **gradu—sedet,** 'takes his seat one grade behind me,' a metaphor from the theatre and the rows there allotted the spectators, of whom the knights were entitled to the front fourteen rows next to the orchestra, which was occupied by the senators.

42. **plostra** is better supported here than *plaustra*, and Keller and Barta argue for it as the vulgar form, and therefore more akin to the language of everyday life of the Satires, while in the Epistles Keller reads *plaustrum*. We are told by Suetonius that Vespasian was told to say *plaustrum* instead of *plostrum* by Florus, a consular, and that he next day retorted by saluting the latter as Flaurus (φλαῦρος) Suet. Vesp. 22.

43. **tria funera, magna sonabit.** So Heind., Holder, in his larger ed., Dill., L. Müller, Schütz, &c. point. Or., Fritzsche, Holder, ed. min., and others join *magna* to *funera*; *magna*, however, so applied, seems to me to weaken rather than strengthen the expression; *plostra* has no epithet denoting size. It is the number of the waggons, and of the funerals, not their size, that is referred to. *Magna sonare* is a stock phrase, used of fluent spouters: Juv. 7. 108: *Ipsi magna sonant.* 1. 4. 43, supra: *os magna sonaturum.* Hence *magna sonabit* is, in fact, equivalent to a single word, so that there is no difficulty in *quod*. Transl., 'he will bawl loud enough to drown

the horns and trumpets.' Aristophanes, enumerating the qualifications for a popular leader, says, Eq. 217:—

> τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά·
> φωνὴ μιαρά, γέγονας κακῶς, ἀγόραιος εἶ.

44. Horns and trumpets were used at funerals, the latter especially. Prop. 4. 11. 9: *Sic maestae cecinere tubae.* In the same melancholy poet the marriage flute is contrasted with the funeral trump: 2. 7. 12: *Tibia funesta tristior illa tuba.* Cf. Pers. 3. 103: *Hinc tuba candelae.*

45. **nunc ad me redeo,** a reminiscence of Lucil. 1092: *nunc ad te redeo.*

47. **sim,** which has decidedly better authority than *sum,* is supported by *pareret.* The subjunctive assigns the reason, from the point of view of those who ran Horace down. The distinction between the indic. here, and the subjunctive in the next line, is unlikely from its subtlety—they both equally state facts here.

convictor (*vivo*) implies close familiarity; one who is admitted within the inner circle of domestic life. Ov. Ep. 4. 3. 15: *Ille ego convictor densoque domesticus usu.*

49. **forsit.** This is the only passage where this word, contracted for *fors sit,* certainly occurs. The verse is quoted for the form by Priscian, 2. 78. 26, Keil.

52. **ambitione procul.** Schütz, I think wrongly, says this can grammatically only be referred to Maecenas, the subject of *cautum assumere;* 'apart from any respect for persons': Maecenas only admits the deserving to his intimacy; he is not influenced by their rank or station. The other interpretation is to take *procul* as = 'those who are far removed from,' τοὺς πόρρω ὄντας. This certainly suits *ambitione,* 'adulation' better; *prava* better still; and an equally strong ellipse is quoted by Heind., Ov. Met. 1. 20: *Frigida pugnabant calidis—Mollia cum duris sine pondere habentia pondus.* Cf. also Plaut. Poen. 4. 2. 30: *haud amice facis qui cum onere affers moram,* i. e. to one carrying a load.

53. **sortitus,** sc. *sim.* The omission of the auxiliary verb is common in the satires: see on 2. 8. 2. **casu** is emphatic.

55. **quid essem,** 'what sort of a man I was,' 'what I was made of': cf. Ov. Her. 12. 31: *Tunc ego te vidi; tunc coepi scire quid esses.*

57. **infans,** 'tongue-tied.'

59. **Satureiano** = *Tarentino,* according to Acron, 'quia Satureia dicta est Tarentina civitas.' With this agrees Steph. Byz. Σατυρίον, χώρα πλησίον Τάραντος, and the oracle given to Phalantus Strab. vi. 3: Σατυρίον τοι δῶκα Τάραντά τε πίονα δῆμον Οἰκῆσαι. Cf. Diod. Sic. Exc. Vat. 12 (Dind.) Σατύριον φράζου τὸ Τάραντος τ' ἀγλαὸν ὕδωρ. The first syllable was long in Greek, as the last two passages show. Hor., however, may have connected the word with *satur* (cf. *saturi Tarenti,* Virg. Georg. 2. 197). Schütz points out that there is an enallage in *Satureiano* which belongs in sense to *rura* rather than *caballo.* **caballo,** 'a hack': from this unpoetic word, which would not be admissible in lyrics or heroics, and so is especially appropriate to the *Sermones,* came *cheval, cavalier.*

63. **turpi—honestum,** probably masculine.

65. **atqui,** 'But after all' it is to this very freedman father of mine I owe everything good about me.

68. **sordes,** 'meanness': cf. 107 infra, and 2. 5. 105: *sepulcrum Permissum arbitrio sine sordibus exstrue.* **neque—neque—aut.** This seems to have been quite a favourite syntax with Horace. Bentley, keeping *aut* against *nec* of the Blandinian, quotes Carm. 3. 12. 1; 3. 23. 5: Serm. 2. 2. 82; 1. 9. 31; 2. 1. 15. **mala lustra,** 'haunts of vice.' Lucr. 4. 1132: *Desidiose agere aetatem lustrisque perire.*

70. **ut me collaudem,** 'to blow my own trumpet.'

72. The school of Flavius was at Venusia. **magni.** Centurions and their sons were looked on as great people in the little country town.

74. **laevo—lacerto.** 'Having their satchel and slate hanging on their left shoulder.' **loculi** (in this sense always in plur.)

is the same as the *capsa*, or receptacle for holding books, &c. Cf. Juv. 10. 116: *Quisquis adhuc uno partam colit asse Minervam Quem sequitur custos angustae vernula capsae.* Horace hints that these great centurions' sons, in spite of their greatness, carried their own satchels, having no *paedagogi* or *capsarii* to carry them for them. **suspensi** is a direct translation of ἐξηρτημένοι, 'having hanging to them': cf. Aristoph. Eccl. 494: πώγωνας ἐξηρτημέναι. See Roby, L. G. 1126. **tabula**, translated 'a slate,' for convenience, was rather a tablet of wood or metal covered with wax, for doing writing lessons or arithmetic on.

75. **octonos** (scil. *asses*)—**aeris**, 'eight asses,' the monthly stipend (δίδακτρον). Acron. had this reading, as his comment shows: *octonos asses aeris;* cf. Plin. N. H. 14. 14. 95: *censores edixerunt ne quis vinum Graecum octonis aeris singula quadrantalia venderet.* Orell. Inscr. Lat. 7115: *municipes praesentes acciperent aeris octonos.* Cic. Rosc. Com. 10. 28: *merere per se non amplius poterant duodecim aeris.* **Idibus**: see on 3. 87. supra. The old reading, **octonis—Idibus** could only mean on eight Ides in the year, four months of the year being supposed to have been holidays. And this view, first put forward by C. F. Hermann, seemed to derive some confirmation from Martial's lines, 10. 62:—

> Ludi magister parce simplici turbae . . . .
> Albae Leone flammeo calent luces,
> Tostamque fervens Julius coquit messem;
> Cirrata loris horridis Scythae pellis . . . .
> Ferulaeque tristes sceptra paedagogorum
> Cessent et Idus dormiant in Octobres;
> Aestate pueri si valent satis discunt.

Here a long vacation is asked for of at least three months, but not so long as four months. It would have been possible to have supposed another month in winter: cf. Mart. 5. 84. 2. All other explanations of *octonis—aera* are absurd, and the reading itself must now give place to *octonos aeris*, restored by Holder, amply supported as the latter is by external evidence and parallel passages; as Dillenburger says, *Altera lectio jam non potest defendi;* but for a defence of it, see Becker's Gallus p. 194, *seqq.*

76. **est ausus** is very good; 'had the face,' he did not shrink from being considered pushing for the sake of his boy.

Lucil. 365 Lach.: *inde venit Romam tener ipse etiam atque puellus* is conjectured by V. Zawadzki to refer to Lucilius himself and his father.

77. **artes**, i. e. *liberales* or *ingenuae*, all the branches of a gentleman's education.

79. **in magno ut populo**, 'in the throng,' a phrase which apparently does not mean more than *in magno populo*. Cf. Ov. Trist. 1. 1. 17: *Si quis, ut in populo, nostri non immemor illic.* Ep. 4. 5. 11: *Si quis, ut in populo, qui sitis et unde requirat.* The full construction would be something of this sort, '*ut in populo* (*fieri potest*)': 'if my dress and slaves had attracted the gaze of anyone, as may or may not happen in the throng.'

80. **crederet**: see on 1. 3. 4 supra. The imperf. subj. both in prose and verse is frequently used where the pluperfect might be expected: cf. Cic. de Orat. 2. 66. 267: *si quintum pareret mater ejus asinum fuisse parituram.* Virg. Aen. 8. 643: *At tu dictis Albane maneres:* 'you should have stood by your word.' Plaut. Pseud. 1. 3. 53: *jam haberes: invenires mutuom: ad danistam devenires: adderes faenusculum:* 'you should have had it by this time: you should have borrowed,' &c.

81. **ipse**. Horace's father would not trust him to any *paedagogus*, but acted in that capacity himself. Cf. Juv. 1. 12. ad fin. *Automedon nam lora tenebat Ipse:* 'he was his own charioteer.'

85. **olim**, 'one day,' 'bye-and-bye.'

86. **praeco**. It would seem from this passage that Hor. was originally intended to become an auctioneer. **coactor**, 'a collector,' either of taxes or of money bid at auctions. It is explained *auctionum* (v. l. *exactionum*) *coactor* in the life of Horace by Suetonius, who, however, adds the statement that he was supposed really to have been a dealer in salt fish (*salsamentarius*).

87. **at hoc nunc**: (*i. e.* because he might have made me a *praeco* or *coactor*), I owe him, as matters stand (*nunc*), all the more gratitude.

89. **nil me paeniteat**, 'I never can be ashamed of such a father, while in my senses': *paeniteat* is potential, not optative,

equivalent to a future, and the words are a strong denial: cf. 1. 4. *Non ego sim Capri neque Sulci* (*similis*).

90. **dolo—suo** = *culpa sua*, a juristic use.

92. **istis**, dat., 1. 4. 48: Carm. 2. 2. 18.

94. **a certis annis**, 'beginning at some fixed year' (for instance, let us suppose, five, or six). Or. seems to me to mistake the meaning; *vitam denuo incipere inde a certo aetatis anno quadragesimo puta.*

95. **ad fastum** 'to suit his pride.'

quoscumque is best joined to **optaret**, and so most editors print. Holder and Fritzsche, placing a colon at *parentes*, take *optaret sibi quisque* separately: 'each man might choose for himself'; but I do not think a parallel to *alios quoscumque*, taken absolutely, can be pointed out.

96. **honestos** = *decoratos*: cf. 36 supra.

97. **fascibus.** The consuls and praetors had the right to the *fasces*: they and the censors and curule aediles had the **sella** *curulis*, an ivory chair without back or arms: Mayor, Juv. 10. 91.

98. **sanus judicio tuo**: *egregie hoc dixit quia Maecenas eques Romanus permansit contempto senatorio ordine:* Acron.

101. **salutandi.** This includes calling on others, and receiving their calls. The best commentary on the words is furnished by Jerome, Ep. 43, quoted by Baiter: *pudet dicere frequentiam salutandi qua aut ipsi quotidie ad alios pergimus aut ad nos venientes ceteros expectamus.* The duty of attending morning levees became a great burden, repeatedly referred to by Juvenal and Martial. Juv. 1. 128; 3. 130; 5. 19, with Mayor's notes: Mart. 4. 8. 1; 3. 36. 3. Quintil. 12. 11. 18: *vanus salutandi labor.* **ducendus et** = *et ducendus.*

102. **peregreve**: for the hypermeter, cf. 1. 4. 96. Virg. Georg. 1. 295; 2. 344; 3. 242; 3. 449. **peregre** is 'to foreign parts,' or, elsewhere, 'from foreign parts.' *peregri* is 'abroad.'

103. **calones** 'grooms,' *equisones*, as it is explained in a gloss on this passage.

104. **petorritum** is a four-wheeled carriage, esp. used by servants: *pilenta vehicula matronarum sicut petorrita famulorum* Comm. Cruq. on Ep. 2. 1. 192: this suits **ducenda** here well; the meaning being, 'I should have to bring along with me a train of waggons carrying the slaves and luggage,' after the fashion of Milo's journey to Lanuvium, Cic. Mil. 10. 28. The word, like *reda* and *essedum*, is of Celtic origin, from *petor* = *quattuor; rit* = *rota*.

curto is generally explained 'bobtailed,' *curtata cauda*, a custom which Or. calls 'British,' and of which he says there is no trace among the Romans; or else low in stature; or else humble, unpretending.

105. **ire mulo.** So *ire pedibus, equis, curru* etc.

106. **mantica**, portmanteau (manus). **armi** nearly always in good Latin the shoulders of a beast: *umeri*, of a man. When Ovid says, Met. 12. 396, *Ex umeris coma dependebat in armos*, one might guess he was speaking of the Centaurs who had both. Conington's idea, Virg. Æn. 4. 11: *quam forti pectore et armis*, that *armis* there means the shoulders of Aeneas, is astonishing. Porph. observed that Hor. is here copying Lucilius (1023 Lach.), *Mantica cantheri costas gravitate premebat.*

107. **Tillius** having reacquired senatorial rank and obtained the praetorship, exhibits ostentation and meanness combined. His ostentation appears in the fact that he will not go as far as Tibur (Tivoli, 16 miles N. E. of Rome) without a train of slaves: his meanness appears in his having so few as five, whereas a praetor, if he had any train with him, should have a handsome one: and also, in the fact that these slaves carry with them necessary articles to avoid the expense of putting up at inns. Hor. contrasts himself with Tillius in both respects; he dispenses with ceremony, and is not too proud to travel alone; on the other hand he is not so mean as to avoid an inn. **lasanum** is by some explained to mean a sort of portable kitchen; but the Greek word had the meaning of a commode, which suits the passage well: cf. Petron. 41. **Tiburte**: nom. *Tiburs.*

111. **milibus atque aliis**, 'and in thousands of other things.' Others take it after **commodius**, 'than thousands of other men.' But this would rather require *et quam mille alii*; whereas *milibus* exactly corresponds to *hoc*. And the enumera-

tion of advantages, not of persons surpassed, follows. *libido—est* = *libet*, 'I feel inclined.'

113. **fallacem circum.** The *circus* was the haunt of fortune-tellers, astrologers, and such like impostors. Cf. Cic. de Divin. 1. 58. 132: *de circo astrologos*. Juv. 6. 582:—

> Si mediocris erit, spatium lustrabit utrinque
> Metarum et sortes ducet frontemque manumque
> Praebebit vati crebrum poppysma roganti.

At first sight Lamb.'s emendation *vespertinus* seems right, as Ep. 1. 6. 20; but **vespertinum** brings the picture of the forum 'as evening descends on it' more before the mind.

114. **adsisto divinis**, 'I stand beside the fortune-tellers,' who carried on a busy trade with the lower orders in superstitious Rome: cf. *divina*, 1. 9. 30.

116. **pueris tribus**: when an abl. of the agent without *a* or *ab* is used, the circumstances or result, rather than the agent, are called attention to. See Dr. Maguire's view on this point, cited by me on Ov. Her. 10. 138. Here the fact that the slaves were three in number is called attention to. That three was not a large number of slaves to wait at dinner, we may perhaps infer from 1. 3. 11, *habebat saepe ducentos, saepe decem servos*: on the other hand, it is not meant for a small number. Horace kept the mean a gentleman should between ostentation and meanness. **lapis albus**, a table consisting of a slab of white marble, supported on three legs: see 1. 3. 13, note. Fea explains *lapis* to be a sort of sideboard, ἐγγυθήκη or ἀγγοθήκη, a word corrupted in Latin to *incitega*, which is explained by Festus, *machinula, in qua constituebatur in convivio vini amphora, de qua subinde deferrentur vina*: 'a dinner-waggon,' in fact.

117. **pocula—duo**: one for the wine, one for the water, say many commentators. But the *poculum* is the drinking cup. The water was probably in an *urna* or pitcher, and the wine was in an *amphora*, whence a small quantity would be drawn for mixing in the *crater* with water. A pair of cups are put on the table because such articles were generally in pairs, as Or. says, quoting Cic. Verr. 2. 19. 47, *scyphorum paria complura*—a second clean cup might be wanted for a fresh sort of wine. **cyatho**, 'a ladle,' containing $\frac{1}{12}$th of the sextarius. **echinus**:

this is variously explained by the scholiasts as—(1) a salt-cellar; (2) a flask of glass; (3) a flask of leather; (4) a wooden case for holding the cups; (5) a brazen vessel for washing the cups in. The first four of these are mentioned by Comm. Cruq.; the 5th and 2nd by Acron; the 2nd and 3rd by Porph. Both Porph. and Comm. Cruq. quote Lucilius for the meaning 'leathern flask' (scortea ampulla): *echinus chinabam* (corr. cinnabari) *infectus*. Porph. however adds *hic tamen vitream ampullam intelligere debemus*. If Lucilius used the word for 'flask,' we scarcely need search farther for the meaning: a flask perhaps for holding the water. Many prefer the sense of 'salt-cellar,' and think *concha salis*, 1. 3. 14, supports it. See Add. Notes.

118. **cum patera gutus**: 'an oil-flask with its saucer,' for dropping oil on the salad. *gutus* is any flask with a narrow neck for pouring liquids, esp. oil *guttatim*: cf. Gell. 17. 8. 5. It would naturally have a saucer (*patera*), to prevent drops running down on the table. Others take *gutus* here as a wine-flask for making a libation on the *patera;* but I do not think libations were customary, except at banquets and sacrifices. Varro, L. L. 5. 124, quoted by Or., certainly does not support this idea. **Campana supellex**, i. e. *fictilis*, of cheap pottery (cf. 2. 3. 144), not silver.

120. **Marsya.** Statues of Marsyas, or Silenus, the attendant of Bacchus, were erected in the market-place of many free towns, as a symbol of liberty. See Preller Rom. Myth. 443-4. Marquardt 1. 90; Serv. on Aen. 3. 20: the statue had the hand uplifted: Serv. on Aen. 4. 58: *Marsyas—in foro positus libertatis indicium est, qui erecta manu testatur nihil urbi deesse.* Hor. here comically explains the uplifted hand as a gesture of disgust at the face of the younger of the **Novii**, usurers, who carried on their business in the Forum.

122. **ad quartam jaceo**, 'I lie until the fourth hour,' not sleeping; for though Horace was *somni benignus*, yet he considered sleep to the first hour as a long night's sleep, Ep. 1. 17. 8; but, after waking and probably taking his *jentaculum*, or light breakfast, still lying in bed reading or meditating: cf. Ep. 1. 2. 35: *posces ante diem librum cum lumine.* So Bent., except that he seems to suppose Hor. to have gone to his studying *lectulus* on waking; whereas the words *non-surgendum* and *jaceo* distinctly imply, I think, he did not get up. **vagor**, 'stroll.'

123. **lecto** and **scripto** are abl. absolute. Hor. after rising either takes a walk or continues his studies more methodically than he could in his bed. Bent., however, refers *lecto* and *scripto* back to his reading and writing in his *lectulus lucubratorius*. But surely this is forcing the text. **ungor olivo**, preparatory to engaging in athletic exercises, as the game of ball: cf. Carm. 1. 8. 8: *cur olivum sanguine viperino cautius vitat.* Hence *oleum* = *palaestra*, Catull. 63. 65.

124. **Natta**, unknown elsewhere, used lamp oil to rub himself with, thus cheating his lamps.

125. **lavatum**: the usual hour for bathing was the eighth, one hour before dinner *cena*. See Becker's Gallus, p. 396. But Horace's hours seem to have been differently arranged from those usual in Martial's time. For we find him taking his bath before luncheon (*prandium*), probably about one o'clock, while his ordinary dinner hour seems to have been much later than the ninth hour; cf. vss. 113 and 115, and *supremo sole*, 23rd September, Ep. 1. 5. 3, *i. e.* 6 o'c.

126. **campum**, the Campus Martius, where games and manly exercises were carried on: cf. Carm. 1. 8. 3: *cur apricum oderit Campum*. Prop. 2. 16. 33: *Tot jam abiere dies cum me nec cura theatri Nec tetigit Campi nec mea mensa juvat.* **lusumque trigonem**, 'and the game of ball I have now done playing': *lusum* is the passive participle. The word is necessary here, and intentionally inserted to supply the omission of any previous mention by Hor. of his playing the game. *ludere* often takes an accusative in the active voice: in Hor. there is *ludere ludum*, Carm. 3. 29. 50: *ludere par impar* Sat. 2. 3. 248: *ludere opus* 2. 3. 252. So *aleam* Suet. Aug. 70: *ducatus et imperia* Id. Nero, 35. *Trojam* id Caes. 39: *praelia latronum* Ov. Art. 3. 357; and so the pass. *alea luditur* Juv. 8. 10. **trigon**, a sort of three-cornered hand ball, from τρίγωνος. This is the only passage where the word occurs in Latin before Martial, who several times uses it. In 7. 72. he has

> Sic palmam tibi de trigone nudo
> Unctae det favor arbiter coronae:
> Nec laudet Polybi magis sinistras.

From this passage Bent. conjectured *nudumque* here. Against the ordinary interpretation of *lusumque trigonem*, viz., 'the game of ball,' it is to be urged that *ludum trigonis* would be

expected. As for the other reading, *rabiosi tempora signi*, it is explained to mean—(1) the season of the dog-star; (2) the meridian heat of the sun. Holder reads it, supposing Horace to be here quoting or parodying some bad poet. Dillenburger also has it, and wonders the other reading meets with such general acceptance. Bentley had no difficulty in overthrowing the first of the explanations by pointing out that it was not in Horace's power to avoid the *tempora* of the dog-star, for both night and day are included in the *tempora*, and his habits during the whole year, not only during the month of the dog-star, are described. And one's whole feeling revolts against the idea that Horace could have called the sun *rabiosum signum*.

127. **pransus** 'having eaten at lunch,' **quantum—interpellet** 'enough to prevent me going fasting the whole day': *interpellare* in this sense in prose has *quin*, *quominus* or *ne*.

128. **domesticus** simply = *domi*, at home.

131. **quaestor**. Horace contemptuously chooses the lowest rung in the ladder of public offices. **fuisset**: It is a feature of Horace's style to use a singular verb after more than one singular nominative. Bentley, on Carm. 1. 24. 8, gives thirteen instances from the Odes alone; as 3. 3. 9: Hac arte Pollux, et vagus Hercules Enisus arces attigit igneas; 3. 11. 21: Quin et Ixion Tityosque vultu Risit Invito. Keller calls it somewhere Horace's 'geliebter singular.'

SATIRE VII.

A repartee made in Brutus's Court at Clazomenae.
DATE 43 OR 42 B. C.

THIS satire is in all probability the earliest of all the extant compositions of Horace. The event it describes happened in the year 43 or 42 B. C., at which time M. Brutus, the tyrannicide, was acting as propraetor in Asia. The satire was probably composed at the time, or shortly after; certainly before the battle of Philippi. This is probable for several reasons. There is no allusion to the sad fate of Brutus: the murder of Caesar would be an unhappy subject to joke about if the power of Octavian, his heir, was established at Rome: the mention in vs. 18 of Brutus's usurpation as a regular praetorship looks as if his power was as yet not overthrown. Besides this, though the poor pun celebrated might at the time it was uttered be deemed worthy of a poetic dress—jokes in court always excite unbounded admiration—to recur to it after years would show weakness and silliness of mind. Horace probably kept the poem by him in his portfolio, and thought it worth publishing with the rest of the satires of the first book.

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1. **proscripti**, in 43 B. C. P. Rupilius Rex, of Praeneste, had been elected praetor in 43 B. C., but was proscribed by the triumvirs and fled to Brutus in Asia. The scholiasts say Horace bore him a grudge because he sneered at his low birth. This is unlikely: Hor. deals his thrusts impartially at both Persius and Rupilius. The intentional juxtaposition of *proscripti* and *Regis* is noticed. **pus atque venenum**, a periphrasis like *virtus Catonis*, etc., 'the foul-mouthed and venomous.'

2. **hybrida** 'cross-breed': the scholiasts say his father was an Asiatic, his mother a Roman; but Schütz says this must be reversed, as Persius is a Roman name. The word *hybrida* is generally connected with ὕβρις, but Keller supposes it to be a corruption of *Hyperides*, as *pumilio* of *Pygmalion*, *Cocles* of *Cyclops:* he supposes a slave in some Comedy who was a cross-breed to have born the name; but this is mere guess-work, and the derivations quoted in support are equally doubtful.

3. **lippis**: patients with sore eyes, a common complaint in Italy, would collect and talk in the apothecaries' shops, (*medicinae*). Barbers' shops (*tonstrinae*) were proverbially the place for gossip. These places are joined together by Plautus, Amph. 4. 1. 5: *In medicinis in tonstrinis apud omnes aedes sacras Sum defessus quaeritando.* Among the Greeks likewise barbers' shops, κουρεῖα, served the same purpose of gossip: Ar. Plut. 337:

καί τοι λόγος γ' ἦν, νὴ τὸν Ἡρακλέα, πολύς
ἐπὶ τοῖσι κουρείοισι τῶν καθημένων.

4. **negotia** as a money-lender.

5. **Clazomenis**: Brutus was holding a *conventus* or circuit court here. **lites**: Cicero writing to Crassipes (ad Fam. 13. 9), mentions P. Rupilius as *magister in societate publicanorum* in Bithynia. This is probably the same person as our Rex, and it is easy to imagine a farmer of the taxes having a lawsuit with a money-lender.

6. **qui posset** 'the sort of man to': cf. Pers. 1. 128: *Iusco qui possit dicere, lusce.* **odio**: 'tediousness,' 'importunity.' Ter. Phorm. 5. 6. 9: *numquam tuo odio me vinces.*

7. **confidens** has a bad sense: Lucil. 334, Lach.: *improbus confidens nequam malus ut videatur:* 'self reliant' in a good sense is *sibi fidens.*

tumidusque: the variant *tumidus* is unlikely, for though both Virgil and Ovid sometimes lengthen *us* in arsis, Horace does not, but only avails himself of caesural lengthening in the case of verbs in **-t**: see on 1. 5. 90.

8. **Sisennas, Barros**: Sisenna and Barrus were men of bitter tongue, elsewhere unknown. The names of individuals taken as types of a class are made plural in Latin as in Greek and English, and probably all languages.

equis—albis, 'with white steeds,' because white horses were considered the swiftest, cf. Plaut Asin. 2. 2. 12: *Nam si se huic occasioni tempus subterduxerit, Numquam edepol quadrigis albis indipiscet postea.* Virg. Aen. 12. 84, of the horses of Turnus: *Qui candore nives anteirent cursibus auras.* The scholiasts are mistaken in supposing any reference here to the white horses of the triumphal car. We might paraphrase the

meaning by turning, 'he could give weight to,' 'could beat in a canter.'

10. **nihil—convenit,** 'no terms were come to,' no compromise. To settle a case out of court is *decidere,* or *transigere,* or *pacisci.*

molesti, 'those at loggerheads.' **eodem jure sunt:** arrogate to themselves the same right of action, as doughty champions. From **hoc** in 10 to **missis** in 18 is parenthetical. **inter—inter:** For the double preposition cf. Ep. 1. 2. 11: *Nestor componere lites Inter Peliden festinat et inter Atriden.* Liv. 10. 7. 1: *certatum inter Ap. Claudium maxime ferunt et inter P. Decium Murem.* Or. well points out the similarity of Pind. Nem. 8. 51: τὰν Ἀδράστου τάν τε Καδμείων ἔριν. **animosum,** 'fiery,' a regular epithet of Achilles: cf. Ov. Her. 8. 1: *Pyrrhus Achillides animosus imagine patris.*

13. **capitalis,** 'deadly, so that death (and death alone), which ends all things (*ultima*), could part them.' Horace had the fierce words of Achilles in his mind; Il. 22. 261: *seqq*:

> Ἕκτορ μή μοι ἄλαστε συνημοσύνας ἀγόρευε.
> ὡς οὔκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστὰ,
> οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
> ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν—
> ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι οὔτε τι νῶϊν
> ὅρκια ἔσσονται πρίν γ' ἢ ἕτερόν γε πεσόντα
> αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν.

15. **inertes** = *ignavos,* cowards. so *pigrior* in 17.

17. **Glauco:** the meeting of Glaucus and Diomede, where Glaucus declines to fight, and exchanges armour with him χρύσεα χαλκείων, is finely told Il. 6. 119, *seqq.* **ultro** denotes doing something beyond what may be expected of a person, 'into the bargain,' 'to boot.'

18. **Brutus** was *praetor urbanus* in 44 B. C., the year of Caesar's assassination. The next year he would naturally be *propraetor* with a provincial government; and in that capacity he took possession of Macedonia, which had been allotted to him along with Bithynia, but taken away from him by the Senate under the influence of Antony and Octavian. He also overran Asia, and treated it as part of his province. The fact that Horace uses the words *praetore tenente* without any note of censure or

remark shows, I think, that the satire was written before the battle of Philippi.

19. **par** 'the pair': esp. applied to a pair of gladiators.

20. **compositum.** The more difficult reading is the best supported. The construction is: *ut non melius compositum* (fuerit par) *Bacchius cum Bitho. par*, understood, is in apposition with the words *cum Bitho Bacchius*. Bithus and Bacchius were famous gladiators, mentioned by Suetonius, Acron tells us. **componere** = *ξυνιέναι*, to pit together, a technical word for matching combatants. Cic. Fam. 2. 8. 1: *gladiatorum compositiones*. Sen. Prov. 2. 9: *ecce par deo dignum, vir fortis cum adversa fortuna compositus.*

21. **spectaculum** 'a sight to see.' So Prop. 4. 8. 21: *Spectaculum ipsa sedens primo temone pependit.*

23. **conventu** 'the court,' properly the judicial assembly in a circuit town of a provincial governor. **cohortem** 'the staff' of a provincial governor.

25. **canem.** Sirius, 'the dog star,' considered an evil constellation. Hom. Il. 22. 30.

27. **fertur quo rara securis,** 'where the woodcutter's axe is seldom carried,' one of the few poetical touches in the Satires. The metaphor is that of a torrent rushing down a dangerous precipice amid trees. In many countries trees are chiefly found on river banks, especially in mountain ravines. An instance of cutting timber on the banks of Jordan is mentioned in the Bible, 2 Kings, 6. 4.

28. **multo fluenti,** 'on him (Persius) so witty and so glib the Praenestine retorts with abuse, true essence of the copse, like some tough and invincible vine-dresser, by whom the passer-by on the road shouting 'cuckoo' at him, must have often owned himself beaten.' *multo fluenti*, a common use of *ῥεῖν* with *πολύς* and *μέγας*. Cf. Dem. de Cor. 272; *πολλῷ ῥέοντι καθ' ὑμῶν*. Eur. Hipp. 443: *Κύπρις γὰρ οὐ φορητὸς ἦν πολλὴ ῥύη*. Thuc. 2. 5: *ὁ Ἀσωπὸς ἐῤῥύη μέγας*. Cf. 1. 4. 11: *flueret lutulentus*. *πολύς* and *multus* are also used in this adverbial sense with other verbs: see on Ov. Her. 4. 167.

29. **expressa,** lit. 'squeezed out of,' and so here 'the true essence of,' 'extract of,' words such as would naturally suggest

the rough repartees used by vine-dressers to passers-by, who ventured to make them a butt for their witticisms.

30. **vindemiator**, four syllables: cf. note on 2. 8. 1.

31. **cuculum.** To call a person a cuckoo was an insult. Passers-by used this epithet to jibe at rustics at work in the fields, especially vine-dressers, who were behindhand with their pruning. Plin. H. N. 18. 66. 249: . . . *exprobrationem foedam putantium vites per imitationem cantus alitis temporarii quem cuculum vocant.* Auson. Idyll. 10. 167: *probra canunt seris cultoribus.*

34. **reges.** The plural adds to the absurdity. Brutus had only slain one who could be called a king, Caesar, but Persius addresses him as if he were a habitual regicide. He claimed descent, however, from L. Junius Brutus, who drove Tarquinius Superbus into exile, and Persius may have included this idea. **consueris** (*consueveris*): the subj. is right: it assigns a reason why Brutus should slay another 'Rex.' The poor pun was made by Cicero some years before this in a retort on Clodius in the senate: Cic. Att. 1. 16. 10: '*Quousque*' *inquit* (Clodius) '*hunc regem feremus?*' '*Regem appellas*' *inquam*, '*cum Rex* (Q. Marcius) *tui mentionem nullam fecerit?*' (in his will). Puns (*ambigua*) were popular at Rome. Cicero was an inveterate punster.

35. **tuorum** agrees with *operum.*

SATIRE VIII.

A statue of Priapus describes how he witnessed the nocturnal witch-work of two hags, Canidia and Sagana. This satire is distinctly referred to three times in the 17th Epode: vss. 47, 58, 77. DATE, about 35 B. C.

1. **Olim truncus eram.** So Propertius describing a statue of Vertummus, 4. 2. 59: *Stipes acernus eram properanti falce dolatus.* The wood of the fig-tree was considered useless, because it was easily broken (εὔκλαστον), Schol. on Theocr. 25. 248, quoted by Schütz; hence the proverb συκίνη ἐπικουρία = '*a broken reed*': so σύκινοι ἄνδρες, Theocr. 10. 45, 'good-for-nothing men': γνώμη συκίνη, Luc. adv. Indoct. 6. cf. Priap. 9: *non me Praxiteles Scopasve fecit Nec sum Phidiaca manu politus: Sed lignum rudevilicus dolavit: Et dixit mihi tu Priapus esto.*

2. **Priapum**: the worship of Priapus came originally from Lampsacus. His statue was set up in gardens, to frighten birds and thieves away. His outstretched hand held a wooden sickle. Virg. Georg. 4. 110: *Et custos furum atque avium cum falce saligna Hellespontiaci servet tutela Priapi.* Cf. Tib. 1. 1. 17; Ov. Met. 14. 640.

6. **harundo**: a reed stuck in the head of the statue. It is not clear how a mere reed could scare the birds. In Prop. 4. 7. 25: *Nec crepuit fissa me propter harundine custos,* the noise made with a *split* reed is referred to; and if we accept *fissa* here, it would aid us in imagining some noise made by the wind with the reed.

7. **novis in hortis,** the new park. So Propert. calls the same place *novi agri*, 4. 8. 2. The place is the new gardens of Maecenas on the Esquiline outside the *agger* or embankment of Servius Tullius.

8. This place had once been a miserable burying-ground for the poorest of the people. The language here is very forcible. **ejecta,** cast contemptuously out. **angustis—cellis,** from their narrow cells; the small bed-chambers they used to occupy. Cf. Cic. Phil. 2. 27. 67, *servorum in cellis.*

9. **conservus.** There is a pathetic touch in this. No one cared for the dead slave's body; his fellow slave was assigned the duty of seeing it disposed of; he made a bargain (*locabat*) with the *vespillones* or *sandapilarii* to carry the body to the wretched graveyard in a cheap shell (*arca*, or, as elsewhere, *sandapila*). Of course the pathos would be greatly increased if we supposed the fellow slave to pay for the funeral expenses out of his own *peculium*, with Macleane. But there is nothing said about that.

10. **stabat,** 'was fixed by fate,' seems to be the meaning. **commune sepulchrum** seems to be a reminiscence of Lucr. 5. 259: *Omniparens eadem rerum commune sepulcrum.*

11. **Pantolabus** is said by Porph. to have been a nickname for one Mallius Verna, from his habit of borrowing sums of money from his friends, when reduced to penury. He is named Maenius by Acron on Ep. 1. 15, 26. Perhaps Mallius is a corruption in Porph.'s text for Maenius: see on 1. 101. This verse, which is nearly repeated 2. 1. 22, was very probably a Lucilian verse. Again we notice a touch of power in the way in which Horace briefly notices the fact, that a slave's burial is the destined end of the rake and spendthrift.

13. **hic,** 'here.' **cippus,** a pillar, with an inscription on it stating the limits of the cemetery, which were a frontage (*in fronte*) of 1000 feet, a depth (*in agrum*) of 300. *cippus* is not a gravestone, as it is rendered by L. & S., but a boundary-stone (*terminus, ὅρος*).

heredes monumentum ne sequeretur ('with an injunction) that the monument was not to descend to the heirs.' It was customary to inscribe on monuments of the dead the letters H. M. H. N. S., i. e. *hoc monumentum heredes non sequitur*, or H. M. AD H. N. TRANS (*ne transito*). We must suppose that some individual set apart this burial-ground, and set up a *cippus* with the inscription usual on monuments on it, to keep it from sale or alienation. Whether the first consecrator of the ground intended it for the use of the poorer classes originally we cannot say; if not, it had fallen to their use in the course of time, and in time it had become a public nuisance, and so met with the fate of all public nuisances, in spite of private rights.

14. **nunc licet Esquiliis.** Maecenas somehow or other

came into possession of this sepulchre and other waste land lying on the Esquiline outside the walls. He cleared the spot, beautified and improved it, and built there a handsome mansion, which men called *turris Maecenatiana.* **salubribus**: before this time, owing to bad drainage and malaria from the cemetery, the Esquiline was unhealthy. **qui—modo**: 'those who lately gloomily surveyed a field hideous with white bones may now dwell on the Esquiline and find it healthy, and take their walks on the sunny embankment.' **qui** is Peerlkamp's emendation for *quo*, which is taken for *ex quo* by the commentators; the preposition could scarcely have been omitted, however. 15. **aggere**: the agger of Servius Tullius, who included the Esquiline and Viminal in the city, heightened by Tarquinius Superbus: it ran from the Esquiline Gate to the Colline Gate: it is called *ventosus* by Juv. 8. 43.

17. **cum** refers back to *nunc* in 14. **suëtae**: cf. Lucr. 1. 60: *appellare suëmus;* 2. 903: *sentire suëti.*

19. **carminibus—atque venenis,** 'spells and potions.' **versant,** 'practise on.'

21. **vaga**: so Virg. Aen. 1. 742: *Hic canit errantem lunam*: 'the moving moon went up the sky'; Coleridge.

22. **protulit os,** Virg. Aen. 8. 591: *Qualis ubi oceani perfusus Lucifer unda, Extulit os sacrum caelo tenebrasque resolvit.* Georg. 4. 232: *Taygete simul os terris ostendit honestum.* **legant**: *legere* is properly used both with *ossa* and *herbas*: it is the regular word for gathering bones from the ashes of the funeral pyre: so Propertius, 2. 24. 50, *Vix venit extrema quae legat ossa die.*

23. **vidi.** As remarked by Comm. Cruq., these verses *habent aliquid tragicae descriptionis*: he cites Virg. Aen. 3. 623: *Vidi egomet, duo de numero cum corpora nostro* cet.

succinctam, 'with her robe tucked up': cf. Ovid's description of Medea, the arch-witch: *Egreditur tectis, vestes induta recinctas, Nuda pedem, nudos umeris infusa capillos* Met. 7. 182. So Sagana is *expedita,* Epod. 5. 25.

24. **Canidia,** attacked here and in Epod. 5 and 17, is said by the scholiasts to have been one Gratidia, an *unguentaria*

or perfumer of Naples. She had been an old flame of Horace, and he had quarrelled with her. Pseudonyms in Latin generally had the same metrical value as the real name: so in Catullus, *Lesbia*, *Lesbius*, *Volusius*, *Allius*, are probably for *Clodia*, *Clodius*, *Tanusius*, *Manlius*: in Propertius, *Cynthia*, for *Hostia*: in Horace, *Licymnia* for *Terentia*, etc. The scholiasts add that the name *Canidia* was derived from her grey hairs (*a canitie*).

25. **Sagana** mentioned also Epod. 5. 25, as an accomplice of Canidia. We are told by Comm. Cruq. that she was a freedwoman of Pomponius, a senator: it is likely that Sagana is a pseudonym invented by Horace, and connected by him with *sāga*, a witch, in spite of the difference in quantity. **majore** either *the elder*: she had a younger sister according to Comm. Cruq., or, *more powerful* than Canidia herself, or, *taller*, than Canidia. **ululantem**, 'whooping her witch-chant.' *ululatus* is nearly always of females, and often used of chants in sacred rites. So Medea, Ov. Met. 7. 190: *ternis ululatibus ora solvit*. Id. 14. 405: *longis Hecaten ululatibus orat* (Circe). **utrasque**: either *utramque* or *utrasque* is good Latin.

27. **pullam**, 'black' (cf. πελλός, πελιτνός), seems to have been especially used to denote dark colour of fleeces and wool. **mordicus** ὀδάξ.

28. **confusus**. The force of the preposition seems to be, that each witch poured blood from the part of the lamb she held into the trench. In the νεκυία of Ulysses, Od. 11. 36, *seqq.*, the pouring of blood into a trench is the means whereby the spirits are called from the vasty deep. **inde** from the pit or trench they had scraped out.

29. **animas** is in apposition with Manes.

30. The image of wool is of Canidia: the waxen one is that of the man whom she wished to torture for his falseness by her witch-charms: cf. Virg. Ecl. 8. 80:

> Limus ut hic durescit, et haec ut cera liquescit
> Uno eodemque igni: sic nostro Daphnis amore.

Ov. Her. 6. 91:

> Devovet absentes, simulacraque cerea figit,
> Et miserum tenues in jecur urget acus.

See Theocr. Idyll. 2 throughout. Lucian, Dial. Mer. 4; Plat. Legg. 11. p. 933; Ov. Am. 1. 8; Rossetti's ballad of *Sister Helen*, for more about ancient and modern φαρμακεύτριαι.

32. **ut quae**, probably elliptical: *ut quae jam peritura* (stat): Schütz insists on reading the easier *utque*. **servilibus—modis**: as if about to be crucified, or beaten to death. For the plural, *modi*, cf. Plaut. Aul. 4. 4. 3: *ego te miseris jam accipiam modis*. Ter. Ad. 2. 1. 12; *indignis acceptus modis*.

35. **infernas** χθονίας, Apoll. Rhod. 3. 1216: ἀμφὶ δὲ τὴν γε Ὀξείῃ ὑλακῇ χθόνιοι κύνες ἐφθέγγοντο. Virg. Aen. 6. 257: *visaeque canes ululare per umbram Adventante dea*: 'the misbegotten dogs of hell,' Scott, *Wild Huntsman*. **rubentem**: the moon blushed and hid her face behind the highest monuments. Hor. is describing a state of things that is past, before the conversion of the graveyard into a park.

41. **Umbrae**, the ghosts who answered the call of the witches. **cum**: join with *loquentes*. **resonarint**. See Crit. Note: if *resonarent* is sound it means 'kept up all along' a sad, shrilly sound: **acutum**: τετριγυῖα is used by Homer, Il. 23. 101, of a departed spirit's voice, like the shrill chirping of a bird. Virgil calls it *exigua*, Aen. 6. 492.

42. **variae**, 'spotted.' Schütz naturally refers to the ingredients in the witches' cauldron in *Macbeth*, among which are the '*fillet of a fenny snake—scale of dragon, tooth of wolf*.' Pliny tells us that a wolf's muzzle (*rostrum*) was a counter-charm against witchcraft, and was often nailed up on the gates of country houses for this reason. The witches bury it in order to overcome its influence here.

43. **cerea**: dissyllable, as *ostrea*, 2. 2. 21, *aureo*, Virg. Aen. 10. 116. Ov. Her. 12. 201. *imagine cerea* is instrumental: 'and how a fire was kindled, made larger by the waxen image' which they held over it, or threw into it. As it melted and dropped into the fire, the fire blazed *largior*.

45. **Furiarum**. The witches are called Furies on account of their ugliness and cruelty.

48. The midnight hags are frightened by hearing a noise made by Priapus in his fright, and run away, leaving their false teeth, hair, and charms behind them. **caliendrum**, 'a chig-

non' of false hair: probably corrupted from κάλλυντρον or καλλυντήριον 'ornament.' Porph.'s note is: *jocatur in has quasi altera dentibus adpositis uti solita sit altera quod glabra fuerit caliendrum h.e. galericulum habere consueverit. Caliendri meminit et Varro in eo libro qui inscribitur Virgula Divina* (see Riese's Sat. Menipp. p. 237).

50. The **vincula** are generally taken as *licia*, magic threads which were tied to the *rhombus*, the witches' wheel. Ov. F. 2. 575: *Tum cantata ligat cum fusco licia rhombo.* Am. 1. 8. 7: *Scit bene quid gramen, quid torto concita rhombo Licia* (valeant). Virg. Ecl. 8. 73: *Terna tibi haec primum triplici diversa colore Licia circumdo.* But as the witches carried these *vincula* on their arms, and as there is no mention of a rhombus in the satire, perhaps it is better to suppose a sort of magic bracelets or armlets: 'love-knots.' **lacertis** goes with *excidere*. **incantatus** and *cantatus* are used in the same sense, 'enchanted.'

SATIRE IX.

An Encounter with a Bore. DATE, ABOUT 35 B. C.

HORACE describes how he was encountered by a pushing fellow, who vaunted his learning and accomplishments, and asked the poet for an introduction into the circle of literary men whom Maecenas had gathered about him; how Aristius Fuscus met them, and enjoyed Horace's discomfiture, and would not help him to get rid of the bore, from whom at last he was saved by the accident of his adversary in a lawsuit falling in with him, and taking him off to Court.

Vulpius guessed that this bore was none other than Propertius, the young Umbrian poet. The idea, if chronology allowed us to entertain it, is borne out by the fact that Propertius never mentions Horace by name, nor Horace Propertius, though Horace repeatedly mentions Virgil, Varius, Tibullus, and other contemporary poets: while Propertius mentions Virgil with admiration. *Est tibi mater*, in vs. 26, looks as if it were addressed to a youth, and the answer, *Omnes composui*, agrees with Propert. 2. 20. 15: *Ossa tibi juro per matris et ossa parentis:* the epithet *docti*, arrogated to himself by the intruder, is particularly adapted to one who was so proud of his Alexandrine learning as Propertius, and so fond of airing it: *quis me scribere plures aut citius possit versus*, if said by Propertius, would easily explain the want of *limae labor*, which so many of his poems exhibit: and *quis membra movere mollius* suits the accomplished fop Propertius confessed himself to be, 2. 4. 5: *Nequiquam perfusa meis unguenta capillis Ibat et expenso planta morata gradu.* Passerat had already pointed out that Horace, in the words *Quis nisi Callimachus*, Ep. 2. 2. 100, is probably sneering at Propertius, who wished for this title, Prop. 4. 1. 64: *Umbria Romani patria Callimachi.* Vulpius saw another allusion to Propertius in *simius iste*, 1. 10. 18. where see note.

Unfortunately, chronology is decidedly against the idea. For Propertius could not have been born before 52 at the earliest: probably not earlier than 49: Lachmann placed his birth in 48 or 47, Prof. Postgate about 50. This satire could not have been later than 34, and surely the bore of the Via Sacra was more than 15 or 16 years old, even if we do not suppose the Plaetorian law to have been a bar to his sustaining the action in

his own person before the age of 25 years.. Vulpius, I think, noticed this as he placed Propertius' birth as far back as 57, and probably put the date of the satire forward a year or two. Bothe thought the bore was Fannius.

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1. **Ibam forte.** A fragment of Lucilius begins with the words *Ibat forte aries*. The **Via Sacra**, the principal street in Rome: it ran through the Forum on to the Capitol. The derivation of its name is uncertain.

2. **nugarum**, 'some poetic trifle.' Cf. Catull. 1. 4: *Meas esse aliquid putare nugas*. Mart. 5. 80. 3: *Dum nostras legis exigisque nugas*. **meditans**, 'composing.' Cf. Ep. 2. 2. 71: *Purae sunt plateae nihil ut meditantibus obstet*, and *ib.* 76. **totus in illis**, 'quite absorbed in it.' Cf. Ep. 1. 1. 11: *omnis in hoc sum*. Cf. ὅλος πρὸς τῷ λήμματι, Dem. Fals. Leg. 380.

3. **accurrit** and **arrepta**, stronger than *occurrit* and *prehensa*, denote the forwardness of the man at once. **quid agis**, 'how are you,' a common formula of greeting. Mart. 2. 67:

> Occurris quocumque loco mihi, Postume, clamas
> Protinus et prima est haec tua vox 'quid agis!'

Quid agitur was another common formula. **dulcissime rerum**, to be joined together; 'dearest in the world.' So Ov. Her. 4. 125: *pulcherrime rerum;* 9. 107: *maxime rerum*. In such phrases *rerum* is used as a stronger expression than *hominum*, and its gender is ignored, being treated as a singular = 'the world.'

Acron, followed by Lamb. and Doering, joined *quid rerum* together: and *quid rerum* is often used, but much more often with *gerere* than *agere*. Catull. 28. 4: *Quid rerum geritis?*

5. **ut nunc est**, 'at present.' Cf. Cic. Att. 15. 5. 3: *ut nunc quidem est*. **cupio omnia quae vis** is a neutral form of polite address, cf. Plaut. Pers. 5. 1. 14. Having said which, Horace walks on.

6. **numquid vis**, a broader hint that he wants no more of the intruder's company, for *numquid vis* is the regular form for parting company: 'have you any commands?' **occupo**, 'I break in,' before he had time to begin.

7. **noris nos**: 'Yes; I want you to make my acquaintance': in answer to Horace's question, *numquid vis*, which he refuses to take as the close of the interview. It was common enough to reply to this formula by a statement of what was desired. Cf. Plaut. Capt. 1. 2. 82: *Numquid vis?* Heg. *Venias temperi.* Trin. 1. 2. 155: *Numquid vis?* Meg. *Cures tuam fidem.* In these cases *ut* is to be supplied, as here. The passage in Mil. Glor. 2. 6. 92 (cited by Mr. Beare) is decisive in favour of this interpretation: *Numquid nunc aliud me vis?* Pe. *Ne me noveris.* **docti**: the epithet of *doctus* was especially assumed by those who were versed in Greek literature and mythology, especially the products of the Alexandrine school. This epithet is just the one Propertius might have arrogated to himself. Tibull. 3. 6. 41, calls Catullus *doctus:* his learning was of the same sort as that of Propertius.

10. **puero**, i. e., *pediseguo*, a page.

11. Bolanus was a choleric man, ὀξύχολος, *cerebrosus*, who would have told such a bore to go ἐς κόρακας, without more ado. So the *cerebrosus* in Sat. 5 belabours the sleeping sailor. **cerebri felicem**, 'happy in thy hot temper,' a usage common in Greek. Cf. Aristoph. Eq. 186, ὦ μακάριε τῆς τύχης. Vesp. 1292, ἰὼ χελῶναι μακάριαι τοῦ δέρματος.

15. **jamdudum video**, πάλαι ὁρῶ, 'I have noticed this long time.' *Jamdudum* in this sense always takes a present: with an imperative *jamdudum* means *immediately*. Ov. Her. 19. 118, *Jamdudum pecca si mea fata petis.* **nil agis**, 'it's no use,' a common phrase.

16. **persequar, or prosequar?** For my reasons for preferring *prosequar*, 'I will escort you,' to *persequar*, 'I will stick to you,' see Crit. Note. If the latter is sound, we may compare for the threat implied Shaks. Meas. for Meas., Act 4, Sc. 3 fin., *Nay, friar, I am a kind of burr, I shall stick.*

17. **circumagi**, 'go out of your way.' **visere**, 'to call on a sick friend.' *Visere*, or *visere ad*, often has this meaning. Cf. Epist. 2. 2. 68: *cubat hic in colle Quirini, Hic extremo in Aventino visendus uterque.*

18. **cubat**, 'keeps his bed,' from illness. See last note. Cf. 2. 3. 289: *mater ait pueri menses jam quinque cubantis.* Ov. Her. 20. 164: *haec cubat, ille valet.* **hortos**: Caesar's gardens,

left in his will to the people as a public park, were on the Janiculum, close to the Tiber.

21. **onus**, accusative. **dorso**, 'with his back.' For the construction, cf. Virg. Aen. 2. 708: *fert cervix onusta*. **subire**. This is scarcely a license. Compounds of *se gerendo* have *-ĕre* in the perf., or are contracted; so *petĭi*. See Lachmann and Munro on Lucr. 3. 1042. The fact seems to be that when the antepenultima was short the last syllable of *-ĕre* was long. See the list in Ramsay's Latin Prosody, p. 100. See also on 1. 5. 90.

22. **si bene me novi**. So Circe, Ovid Met. 14. 355: *si modo me novi*. **Viscum**, cf. 10. 83. The two Visci sons of Viscus, a Roman knight, were literary men, and intimate friends of Horace. Porph. had *Viscum* here.

23. **plures**: cf. 4. 10: *tulimus non plus ovibus positi*.

25. **mollius**, 'more lightly,' in the dance. *Mollis* in this sense preserves a reference to its assumed derivation, *mobilis*. Cf. Lucr. 4. 980: *semper salacis et mollia membra moventis*. Ov. Art. Am. 1. 505: *Si vox ant cantus, si mollia brachia, saltus*. **membra**: see Munro on Lucr. 4. 790, where he shows that the motions of the arms were of more importance in ancient dancing than the legs.

26. **est tibi mater, cognati**: why does Hor. ask this? Perhaps he hints that if he had got an answer in the affirmative he would have gone on to say that the illness of his sick friend was contagious. Schütz thinks it is a hint that the stranger was mad, and wanted some one to look after him: others, that Hor. is about to suggest that the walk is too far for the stranger's health: others, again, that the varied accomplishments which the latter has just enumerated are too much for anyone to attempt with safety.

28. **composui**, 'I have laid them all to rest.' *componere* is properly to lay the bones of the dead together in the urn, after they have been gathered from the pyre. Prop. 2. 24. 35:

> Tu mea *compones* et lîves 'ossa, Properti,
> Haec tua sunt: heu, heu tu mihi cernus eras.'

Tibull. 3. 2. 20:

> Sic ego *componi* versus in ossa velim.

Cf. Ov. Met. 4. 157. *Componere* is also used of arranging the limbs of the dead together on the bier, or bed of death. So Ov. Met. 9. 502: *toroque Mortua componar.* Pers. 3. 104: *alto Compositus lecto*, and it is in this sense Pope writes, *By foreign hands thy decent limbs composed;* but that is not the meaning here. **felices**: from this word to **aetas**, in 34, is to be taken as spoken aside, or rather as the unuttered expression of Horace's thought: 'lucky they' (in being beyond the reach of your tongue). **nunc ego resto**: scil. *tibi componendus:* 'my turn next!' Cf. Pers. 3. 97: *Jampridem hunc sepeli, tu restas.*

29. **confice**, 'despatch me!' **Sabella**: the Sabellian tribes were noted for witchcraft, esp. the Marsi and Peligni. Cf. Epod. 17. 29, 60; 5. 76.

30. **divina**, 'fortune-telling.' I have accepted Bentley's transposition of *mota* and *divina: divina* more naturally belongs to *anus* than *urna*, and *motā divinā anus urnā* jars harshly on the ear. As Bentley remarks, the transposition in all mss. may be due to a copyist who did not remember the real sense of *divina*, but took it to mean *heavenly*, and refused to accord such an epithet to a hag of a fortune-teller. **mota**: she shook her lots in an urn, and then drew out some, from which she told Horace's fortune. Cf. Carm. 2. 3. 26; Carm. 3. 1. 16. I omitted in my critical note to mention Fr. Jacob's conjecture, *divinā motā anus aura.* He compares Eur. Bacch. 1094: *θεοῦ πνοαῖσιν ἐμμανεῖς.*

32. **laterum dolor**, pleurisy. **tarda podagra**, 'halting gout.' Cf. Prop. 2. 1. 59: *tarda Philoctetae sanavit crura Machaon.*

33. **quando—cumque** = *aliquando*, 'sometime or other.' Keller says this is the only example of tmesis in this word. *quandocumque* generally means 'whensoever': *quandoque* 'some time or other'; but they interchange in meaning with each other. Cf. Ov. Met. 6. 544: *quandocumque mihi poenas dabis*, and for the reverse see A. P. 359: Carm. 4. 1. 17.

35. **ad Vestae**: sc. templum: so in Greek, *εἰς Ἀπόλλωνος, εἰς Ἀσκληπιοῦ*: in English *St. Paul's*, etc. So *ἐν ἡμῶν* (sc. *δώματι*), etc. Vesta's fane was near the Forum between the Capitol and Palatine. **quarta jam parte**: it was about 9 o'clock, which was Horace's usual hour for a morning stroll. This was the

time when business went on in the law courts: Mart. 4. 8. 2: *exercet raucos tertia causidicos.*

36. **respondere**: a technical word, 'to put in an appearance in court.' Varr. ap. Gell. 11. 1. 4: *M. Terentio quando citatus neque respondet neque excusatus est, ego ei unam ovem multam dico.* **vadato** is an impersonal ablative absolute, like *intestato, auspicato*, 'having been held to bail.' Cf. Cic. Att. 16. 6. 3: *hoc quod satisdato debeo.* Others take **vadato** = '*illi qui eum vadatus erat*,' 'the man who had summoned him.' Liv. 3. 13: *tot vadibus accusator vadatus est reum.* Plaut. Curc. 1. 3. 5: *Ubi tu es qui me convadatus Veneriis vadimoniis?* but *respondere* is always in this sense used absolutely. For Bent.'s view, see Crit. Note.

38. **si me amas**, hiatus in the first thesis of the dactyl: cf. 2. 2. 28: *Cocto num adest.* So Virg. Ecl. 8. 108: *Credimus? an quĭ amant.* Aen. 6. 507: *Nomen et arma locum servant: tĕ, amice, nequivi.* This hiatus is common in Lucretius and Catullus: see Munro's note on Lucr. 2. 404. **hic**, in the forum, which they were close to. **ades**, 'give me your help in court,' *i.e.*, give me the support of your presence, as an *advocatus*.

39. **valeo stare**: (1) 'If I am able to appear as an advocate in court,' *stare* = *adesse*, for which meaning Mr. Beare quotes Plaut. Men. 5. 2. 47: *hinc stas illinc causam dicis.* So also Rud. 4. 4. 57: *Atque nunc abs te stat: verum hinc cibit testimonium.* (2) If I am strong enough to stand so long in court. So Comm. Cruq. (3) 'If I can stop': so Porph., who says *negat se posse eum expectare.*

41. **rem** *pro lite dixit*, Porph. **sodes**, if you please (*si audes*). Plautus uses *audes* without *si* in this sense. Mil. Glor. 2. 2. 79: *auden participare me?* and *non audes*, 'won't you, please,' elsewhere, *e.g.* Asin. 2. 4. 70.

43. **Maecenas quomodo tecum**: sc. *vivit* or *agit*, 'how does Maecenas stand with you?'

44. **repetit**, 'he resumes' at the point he left off: vs. 25. Orelli, Dillenburger, Kirchner, Schütz, and others, give all that follows, down to *omnis* in 48, to the stranger: Fritzsche, with most of the older edd., prints as I do, making *paucorum hominum—usus* the answer of Horace. That *paucorum hominum et mentis bene sanae* are the words of Horace I have not

the slightest doubt; but it would give equally good sense whether we assign *Nemo—usus* to the stranger or to Horace. **paucorum hominum,** 'a man of few acquaintances.' Cf. the play in Ter. Eun. 3. 1. 19: *Immo sic homo est Perpaucorum hominum.* Gn. *Immo nullorum arbitror, Si tecum vivit.* Horace gives the intruder a hint there is no use in *his* trying to force his way into the narrow circle. **bene sanae,** of thoroughly sound mind (not to be taken in by every pushing fellow): others refer *mentis bene sanae* to *hominum.*

45. **nemo dexterius fortuna est usus,** 'No one ever dealt more adroitly with Fortune,' or 'no one ever employed his high position more happily' than Maecenas. Horace, I think, means to say that Maecenas is not carried away by his high position, but that he soberly and discreetly chooses his friends, not ready to listen to every flatterer.

Those who assign these words to the intruder are divided between supplying *quam Maecenas* and *quam tu:* if the latter is right, we are again embarrassed by two rival interpretations: 'there never was a cleverer fellow than you,' *i.e.* in making your way into the society of one whom you describe as so exclusive: *or,* 'never was a man luckier than you in meeting me.'

46. **secundas,** sc. *partes:* play second fiddle to you: act as δευτεραγωνιστής—*partes* is often left out with *primas, secundas, tertias.*

47. **hunc hominem,** *τόνδ' ἄνδρα,* 'me,' δεικτικῶς. Ter. Heaut. 2. 3. 115: *tibi sunt parata verba huic homini verbera.* **tradere,** 'introduce,' i.q. *commendare:* cf. Ep. 1. 9. 3: *Scilicet ut tibi se laudare et tradere coner.* 18. 78: *Fallimur et quondam non dignum tradimus.*

48. **submosses:** 'clear out of your way': cf. Carm. 2. 16. 10. The pluperf. is much stronger than *submoveres:* the action is contemplated as at once performed: so rapidly that it is a thing to be looked back upon. The use of the aorist as a present (as *ἀπέπτυσα, ἤσθην*) in Greek resembles this. There is more good fellowship in **vivimus** than *vivitur.*

50. **malis** abl., 'a greater stranger to vices like these.' **inquam,** emphatic, 'I can tell you,' much better than *unquam.*

53. **sic habet** *οὕτως ἔχει* for *sic se res habet.* **accendis quare** is pregnant: 'you kindle higher my desire (giving additional reasons) why I should try to win his friendship.'

55. **expugnabis**, 'you will carry him' as if he were a fort to be stormed. **qui**, i.e. *is qui*, the regular construction in prose.

56. **aditus**, 'approaches,' 'outworks.'

56. **dero** is the old form for *deero*, which is post-classical.

58. **tempora**, 'the auspicious moments,' not so much 'opportunities,' as the moments when Maecenas should be in a suitable humour. So Virg. Aen. 4. 423, gives *aditus* and *tempora* together: *sola viri molles aditus et tempora noras.*

59. **deducam**, 'escort him' from his house in public, as into the forum. Cic. Mur. 34. 70: *si domus nostra celebratur, si interdum ad forum deducimur.*

60. We owe one excellent quotation, at any rate, to the bore on the Sacred Way. It is not an exact rendering of any Greek saying, though similar sentiments often occur in Greek: as Hesiod. O. et D. 287: Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν. Epicharm. fr. ap. Xen. Mem. 2. 1. 20: τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί. Soph. El. 945: Ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

61. The 22nd Ode of the 1st Book, and the 10th Epistle of the 1st Book, are addressed to **Aristius Fuscus**, an intimate friend of Horace, called by Porph. a writer of comedies, by Acron of tragedies, by Comm. Cruq. a *grammaticus*. A title of a book of his, *Aristii Fusci liber ad Asinium Pollionem*, has come down to us.

62. **qui pulchre nosset**, 'who knew the fellow through and through.' Cf. Cic. Fam. 10. 23. 1: *Lepidum enim pulchre noram*, where it is implied, as here, that the character was a bad one. It is not meant that Fuscus had any speaking acquaintance with the bore. *pulchre = bene* is common in Plautus and Terence; it belonged to the 'language of talk.' **nosset**, not *norat*, is used here, because there is an implied reason why Hor. was glad of the meeting with Fuscus: he was in the first place *mihi carus*; secondly, he knew the character of the bore: hence Hor. expected he would help him to get rid of him. **unde venis et quo tendis**: cf. 2. 4. 1: *unde et quo Catius?* **respondet**: sc. Fuscus, in his turn, to me, when I asked him the same questions. **vellere**, 'pinch': Virg. E. 6. 3: *Cynthius aurem Vellit et admonuit.* Copa, 38: *Mors aurem vellens 'vivite' ait 'venio.'*

64, 65. **pressare.** See crit. note. **lentissima,** 'unfeeling.' **male salsus,** 'witty out of season,' 'the naughty joker.'

66. **dissimulare,** 'pretended he did not see what I wanted.' **bilis**; cf. Carm. 1. 13. 3: *Fervens difficili bile tumet jecur.*

69. **tricesima sabbata.** Probably there was no such Jewish festival or fast; and Fuscus knew there was not, but invented it for the occasion. The Jewish sabbath is often referred to by Roman poets: Ov. A. A. 1. 76: *Cultaque Judaeo septima sacra Syro.* Juv. 14. 96: *Quidam sortiti metuentem sabbata patrem* seqq. Other explanations make *tricesima sabbata* to be either, (1) the feast of trumpets; or (2) the day of atonement; or (3) the feast of tabernacles, which fell on the 1st, 10th, and 15th of the 7th Jewish month, respectively, Levit. xxiii. 24, 27, 34; either of which may be by different computations made out to be the 30th sabbath from the beginning of the Jewish year. **vin tu** simply asks a question; *vis tu* is a command or exhortation: see on 2. 6. 92.

71. **religio,** 'religious scruple.' **infirmior,** 'a weak brother.'

73. **surrexe.** See on 1. 5. 79.

74. **sub cultro,** *i. e.* like a victim, with the knife ready to descend: cf. the Plautine proverb *inter sacrum saxumque stare,* Capt. 3. 4. 84, to be in a perilous position, between the victim and the flint stone it was felled with.

75. **adversarius,** 'the plaintiff who had summoned him to appear.' The plaintiff was on his way to court, and finds his man strolling away from it. Why did not the *adversarius* allow the defendant to let judgment go by default? Because, though in case of default, the plaintiff obtained *possessio bonorum* of the defendant, yet this was incomplete for a time: in case of arrest judgment in full was summary. See Dr. Maguire's note, *Hermathena,* vol. 3, p. 133, and Mr. Roby, *Journal of Philol.* vol. 13, pp. 239, 240.

76. **inclamat,** 'shouts *at* him,' stronger and better supported than *exclamat.* **licet antestari,** 'may I have you as a witness to the arrest?' A fragment of the XII. tables has: SI IN IVS VOCAT NI IT ANTESTATOR IGITVR EM CAPITO: *if he summons a party into court, and he refuses to go, let him appeal to a witness and forthwith seize him.* The word is probably from *ante* and *testor. Licet antestari?* was the regular question put to a bystander to know whether he would be willing to become a witness to the seizure. In case he assented, the prosecutor

touched the tip of his ear. The ceremony existed without change from early times. Cf. Plaut. Pers. 4. 9. 8, *seqq.*

S. Age, ambula in jus, leno. D. Quid me in jus vocas?
S. Illim apud praetorem dicam, sed ego in jus voco.
D. Nonne antestaris? S. Tuan ego causa, carnufex,
Quoiquam mortali libero aures atteram?

And so Curc. 5. 2. 23: Ph. Ambula in jus. Th. Non eo. Ph. licet antestari? Th. Non licet.

78. **sic me servavit Apollo,** a reminiscence, through Lucilius, of Homer, Il. 20. 443, *τὸν δ' ἐξήρπαξεν Ἀπόλλων*, which words were used by Lucilius (308 Lach.), as noticed by Porph., who remarks: *hoc de illo sensu Homerico sumpsit quem et Lucilius repraesentavit.* The fragment, however, seems to have been used by Lucilius quite differently from Horace, and does not allow us to suppose Lucilius recounts a similar rescue from a bore. Porphyrion's citation is very corrupt; but L. Müller's reading of it is very likely, p. 36:

Ut *φύγε* discrepat ac *τὸν δ' ἐξήρπαξεν Ἀπόλλων*,

which simply means there is a great deal of difference between saying a man runs away and is carried out of harm's way by a god. The words, however, stuck in Horace's memory, though he applied them differently.

SATIRE X.

Horace's Criticisms of, and his Relation to, Lucilius.
DATE ? 35 B. C.

THE criticisms Horace had made on Lucilius and his style (4. 6–13) had given offence to some of the admirers of the old bard. Horace defends his remarks, does not retract them, in this satire. He allows that Lucilius was caustic, 4, and farcical, 8; but that is not enough. Terseness is essential, 9: the mixture of fun and gravity, of poetry, rhetoric, and wit, which the poets of the old comedy possessed, ought to belong to the satirist, 11–18. Lucilius's use of Greek words was a positive blemish, 20–30. Satire was the only branch of poetry left open for Horace, and he has had fair success in it, though he avows himself inferior to Lucilius; but still he claims the right to point out the obvious defects in Lucilius, which he would himself be the first to acknowledge if he were alive, 56–71. Care and revision are necessary for the production of poetry which shall win the approbation of the select few: the fit audience that he himself has found in Virgil, Varius, Maecenas, and others, whose approval is more to be valued than that of the multitude, or ill-natured shallow rivals.

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2. **tam** is separated from **inepte**, to which it belongs, as from *dives*, 1. 1. 95. **fautor**, which technically meant a claqueur in the theatre, is used by Hor. for a literary partisan, 'admirer': cf. *fautor veterum*, Ep. 1. 1. 23.

4. **defricuit**, 'scoured the city with plenty of salt': *defricare* is properly used of scouring with some liquid. Catullus uses it of brushing the teeth, 37. 20. Salt mixtures were used for scouring; cf. Aristoph. Nub. 1237: ἁλσὶν διασμηχθεὶς ὄναιτ' ἂν οὑτοσί. The adv. *defricate* was used by Naevius, ap. Charis. p. 198 (Keil) *facete et defricate*. **sale** is used both in its literal sense and its derived sense of wit, sarcasm: cf. Ep. 2. 2. 60: *sale nigro*.

5. **sic**, 'in that case,' 'on the same principle.'

6. **mimi** were lax farces: *mimos obscena jocantes*, Ov. Trist. 2. 497. D. **Laberius**, a Roman knight constrained by Julius Caesar to act in his own mimes on the stage, 45 B. C.,

in a dramatic contest with Publilius Syrus. Cicero was one of the audience. Ad. Fam. 12. 18. 2: *equidem sic jam obdurui ut ludis Caesaris nostri animo aequissimo audirem Laberi et Publili (Syri) poemata.* On this occasion Laberius had the courage to insert the well-known lines: *Porro Quirites! libertatem perdimus* and *Necesse est multos timeat quem multi timent.* Although his prologue is very fine, yet the judgment of Horace and Cicero seems to have been that of the ancients generally. See A. Gellius N. A. 19. 13, where Sulpicius Apollinaris censures the *verba ignobilia nimis et sordentia* he introduced. A number of these words are given by A. Gellius, N. A. 16. 7.

7. **risu diducere rictum,** 'to make the audience grin from ear to ear.' *rictus* (*ringi*) is the drawing back of the lips so as to show the teeth, Juv. 10. 230: *Ipse ad conspectum cenae diducere rictum Suetus hiat tantum.*

11. **sermone modo tristi saepe jocoso,** 'happy who in his verse can gently steer From grave to light, from pleasant to severe,' Dryden, *Art of Poetry*, 1. 75, imitated in Pope's line 'From grave to gay, from lively to severe.' *Essay on Man*, 4. 379.

12. **defendente vicem,** 'taking the place of'; cf A. P. 183: *Actoris partes chorus officiumque virile defendat:* for *vicem* cf. A. P. 304: *fungar vice cotis.* **rhetoris** here simply = *oratoris.*

13. **urbani,** 'a polished talker': Domitius Marsus ap. Quintil. 6. 3. 105: *urbanus homo erit qui—in sermonibus, circulis, conviviis, item in concionibus, omni denique loco ridicule commodeque dicet.*

15. **secat,** 'decides'; cf. Ep. 1. 16. 42: *Quo multae magnaeque secantur judice lites.*

16. **comoedia prisca.** See note on 4. 2.

17. **stabant,** 'succeeded.' *stare* is regularly used of a successful play. Hec. prol. 2. 6: *In his quas primum Caecili didici novas partim sum earum exactus, partim vix steti.* Ter. Phorm. prol. 9: *Quod si intelligeret olim cum stetit nova Actoris opere magis stetisse quam sua. exigi,* of a play, is 'to be damned.' **pulcher,** with some contempt: 'the pretty youth,' 'the fop.' Cic. Att. 1. 16. 10: *surgit pulchellus puer.*

18. For **Tigellius Hermogenes** see 1. 3. 129; 4. 72; 9. 25; **legit**, perf. **simius iste**. According to the scholiasts this was M. Demetrius, a musician (*modulator*), who is joined with Hermogenes, infra, 90. They say he is here called a monkey, on account of his ugliness and small stature. This is probably intended from the contrast with *pulcher*: cf. Aristoph. Ran. 707: *ὁ πίθηκος οὗτος ὁ νῦν ἐνοχλῶν Κλειγένης ὁ μικρός*. Others take *simius* to mean the ape, imitator of Hermogenes.

Vulpius wanted to make out that Horace is referring to Propertius here; and if chronology allowed, Horace's words square well enough with Propertius's own account of himself: he was of small stature, *Sed tibi si exiles videor tenuatus in artus*, 2. 22. 21: and he was a great admirer of Catullus and Calvus, 2. 25. 4: *Calve tua venia pace Catulle tua. C. Valerius* **Catullus** (87—? 54 B.C.), and *C. Licinius* **Calvus** (82—47) contemporaries and friends, who wrote poetry of the same sort, chiefly erotic, and epigrammatic; the former one of the greatest poets of his time: it is difficult to account for Horace's want of appreciation of him. He violently lampooned Julius Caesar, and his poems may, for this reason, have found little favour with Octavian; but Horace, who attacks Tigellius, the friend, and speaks without censure of Brutus, the murderer of Caesar, is not likely to have been prevented praising a poet through fear of the disapprobation of Octavian. He imitates Catullus in one or two passages, however: cf. 2. 1. 43.

20. **Graeca.** The fragments of Lucilius contain a good deal of Greek. See the fragment quoted on 9 ad fin., supra.

21. **o seri studiorum**: *ὀψιμαθεῖς*. Cic. Fam. 9. 20. 2: *ὀψιμαθεῖς homines scis quam insolentes sint.* **quine**: *qui* is the nom. plur. Cf. Ter. Ad. 2. 3. 8: *festivum caput, Quine omnia sibi post putarit esse prae meo commodo.* Plaut. Rud. 2. 6. 54: *C. optimo me jure elavisse arbitror L. Qui? C. Quine auderem tecum in navem ascendere. ne* keeps its interrogative force. 'O you late learned (*for are you not so to be named*), you who think that a wonderful thing which even the Rhodian Pitholeon achieved'? *quine* is clearly stronger than *qui* by itself, as Ov. Fast. 2. 45: *Ah nimium faciles qui tristia crimina caedis Fluminea tolli posse putetis aqua.* Priscian regarded *ne* here as an affirmative particle (*confirmativum*), 2. 101. 24 (Keil), and so Mr. Minton Warren, in his learned paper on the enclitic *ne* in the American Journ. of Phil. vol. ii. But though the interrogative force is latent, it is still present, and this *quine* cannot

fairly be separated from the many clearly interrogative instances of *quine:* see Ussing on Plaut. Amph. 690.

22. **Pitholeonti.** Pitholeon is put for Pitholaus. So Τιμολέων is derived from Τιμόλεως, Τιμόλαος. This Pitholaus is said by Suetonius, Caes. 75, to have lampooned Julius Caesar; he is probably the same person who is called M. Otacilius Pitholaus by Macrobius, Saturn. 2. 2. 13. This would make him out to have been the slave of one Otacilius, whose name he prefixed to his own on manumission. He was by birth a Rhodian probably. 23. **concinnus,** 'happily blended.'

24. The Chian wines were sweet: Falernian was dry (*austerum*). **nota,** 'brand,' the inscription on an *amphora* with the age of the wine; hence often the wine itself, Carm. 2. 3. 8.

25. Horace asks: 'Is this admixture of Greek allowable in poetry only, or in speeches in the forum as well?' (*et*). The supposition would be absurd to a Roman. 26. **Petilli,** 1. 4. 94.

27. **oblitus** see crit. note. **patriaeque patrisque**: the language of your country is Latin, and Latin was spoken by your father before you. **Latine exsudet**: so far from being a monstrous expression, as appeared to Bentley, **Latine** is demanded. The sense is: no matter how much more readily a Greek term might have suggested itself, the leaders at the bar went to the pains of elaborating their speeches in Latin exclusively: cf. Livy 4. 13: *Certamen ingens exsudandum.*

28. **Pedius** *Poplicola* is supposed by some to have been a brother of the Messalla Corvinus here mentioned, and to have been adopted by J. Caesar's nephew or great-nephew Q. Pedius, who was consul suffect. with Octavian 43 B.C., and died that year. Pers. 1. 85 adopts the name for an eloquent and clever special pleader. **Messalla**: M. Valerius Messalla Corvinus, the friend of the poet Tibullus, circ. 65 B.C.–2 A.D., may have been a fellow student at Athens with Horace and Bibulus, fought successively on the side of Brutus and Cassius, Antony, and Octavian. The scholiasts tell us he was such a purist, that he refused to employ the Greek word σχοινοβάτης, and was the first to use the term *funambulus* instead for a rope-dancer; and Porph. says that *post hunc Terentius dixit* (Hecyra, prol. 2. 26), *funambuli eodem accessit expectatio,* implying that before Messalla's time the reading had been *schoenobatae eodem,* etc. This is probably pure invention. Horace's whole point would have

been destroyed if Messalla was noted as a purist; and *funambulo* occurs in Hecyra, prol. 1. 4: *Ita populus studio stupidus in funambulo*, where *schoenobata* would not scan.

30. **foris** = *peregre*, 'abroad.' **Canusini bilinguis**, the inhabitants of Canusium, in Apulia, had a population partly Greek and partly Oscan, and spoke both languages. Lucilius and Ennius both have *Bruttace bilingui.*

33. **somnia vera.** Moschus, 2. 2. Ov. Her. 19. 195.

34. **in silvam—ligna**: γλαῦκ' ἐς Ἀθήνας (an owl to Athens, whose patron goddess was γλαυκῶπις Ἀθήνη): *ἰχθῦς εἰς Ἑλλήσποντον* (from whence half the world was supplied with fish): 'Coals to Newcastle' are parallel proverbs. **ac si**, 'than if.'

36. **turgidus**, 'bombastic,' = οἰδῶν Aristoph. Ran. 940. **Alpinus**: so Horace nicknames M. Furius Bibaculus of Cremona. He had written a poem on Caesar's Gallic wars, in which occurred the bombastic line *Juppiter hibernas cana nive conspuit Alpes:* see Sat. 2. 5. 41: hence his nickname *Alpinus* here. He had also composed an Aethiopis, perhaps translated from Arctinus, in which he introduced the slaying of Memnon by Achilles. **jugulat**, 'cuts the throat of,' 'murders,' refers both to Achilles and to the bad poetry of Bibaculus.

37. **defingit**, 'botches,' or perhaps 'disfigures with mud,' taking *luteum* proleptically, as Prof. Davies suggests. Dill. says, *rarissimum hoc vocabulum quod haud dubie reprehensionem h. l. continet ut simile verbum deformare.* **luteum caput**: the epithet *luteum*, 'muddy,' may have been introduced by Bibaculus himself, and been laughed at as out of place in an epic. **caput**, either the source, as often, or the mouth, as Caes. B. G. 4. 10; Liv. 33. 41; or, as I think more likely, the head of the Rhine, described as personified in the poem of Bibaculus, as rivers were personified in triumphal processions: Pers. 6. 47; Prop. 2. 1. 31; Ov. Art. 1. 223.

38. **aede**: *in aede Musarum ubi poetae carmina sua recitabant:* Porph. This is very vague. Hor. probably means a temple, where dramatists, who were seeking the privilege of having their plays acted, rehearsed them before Tarpa. **judice Tarpa.** Sp. Maecius Tarpa was a public licenser of plays. He had been appointed to discharge this duty by Pompey in 55 B.C. Cic. ad Fam. 7. 1. 1: *nobis autem erant ea perpetienda quae Sp.*

Maecius probavisset. According to Comm. Cruq., he was again appointed to this office by Octavius, with four others.

40. **arguta**, 'tricky,' 'sly': cf. *calo argutus*, Ep. 1. 14. 42. Davus and Chremes occur in the Andria of Terence; they are used here as types of the characters introduced by Fundanius in his comedies. Of Fundanius we know nothing more than what Horace tells us: he is the narrator of Nasidienus's banquet, 2. 8.

41. **comis**, nominative. *comis* is always of persons, or of personal qualities. **garrire**, of the *sermo quotidianus* of comedy: 'describe in chatty plays.'

42. **Pollio** (*C. Asinius*), one of the most remarkable figures of the age—soldier, orator, tragedian, historian, founder of the first public library at Rome B.C. 39, after his Dalmatic triumph, died A.D. 4, aged 80. See Carm. 2. 1. 9. His tragedies are referred to here: hence I would much prefer the weakly supported variant *fata* to *facta*. It was not the exploits of kings he told of in his tragedies, but *sad stories of the death of kings*; and *facta*, a common variant for *fata*, is due to the scribe thinking of epic poetry.

43. **pede ter percusso**, *i.e.* in Iambic trimeter verse, in which the ictus occurs thrice. *pede* is here 'metre,' and does not refer to the beat of a musician's foot accompanying the metre, as it is taken by Or. and Dill.: translate, 'in metre thrice accented.' **ferire** (κρούειν) has this meaning in Diomed. Gramm. p. 504. 5 (Keil): *feritur senarius Iambicus combinatis pedibus ter* (quoted by Heindorf), and elsewhere.

44. **ut nemo**: ὡς οὐδεὶς ἄλλος. **Varius**: see on 5. 40. Varius was considered as the epic poet of Rome until Virgil eclipsed him. **ducit** properly 'draws out'; the metaphor is from spinning. Ov. Trist. 1. 11. 17: *tamen ipse trementi carmina ducebam qualiacumque manu.* In this sense *deducere* is used, 2. 1. 4, and elsewhere. **molle atque facetum**, 'tenderness and playfulness.' Quintil., 6. 3. 19, struck by this attribution of *facetum* to Virgil, says: *facetum quoque non tantum circa ridicula opinor consistere. Neque enim diceret Horatius facetum carminis genus natura concessum esse Virgilio. Decoris hanc magis et excultae cujusdam elegantiae appellationem puto. Ideoque in epistolis Cicero haec Bruti refert verba: Ne illi sunt pedes faceti ac deliciis ingredienti mollius.*

facetum, then, should be 'elegance,' in accordance with Quintilian's comment; but I do not believe his view is correct. It seemed strange to Quintilian that the word *facetum* could be applied to the great author of the stately Aeneid; but Virgil had not at this time written the Aeneid; he had not even published the Georgics. His fame rested partly on the Bucolics, to which the epithet *molle* might well be applied; but not on these alone. There can be no doubt that Virgil's first appearance as a writer was in a much lighter field of poetry than even the Bucolics. That he wrote while quite young a whimsical poem called the *Culex*—whether it be the *Culex* that has come down to us or no—is quite certain; that he wrote the sprightly *Copa* rests on the high testimony of Servius and Charisius: both Servius and Donatus attribute to him *Priapeia* and *Epigrammata;* Pliny Ep. 5. 3. 6 mentions P. Vergilius as one of the authors of erotic *lusus*, with which I hold the true reading of Propert. 2. 34. 83, to agree in a remarkable manner. It is to these playful and erotic compositions of Virgil *facetum* is particularly appropriate, though even in the Bucolics we meet with a few examples of the *facetum*. For its application to erotic *lusus*, see Merivale, Hist. Rom., ed. 1., vii. c. 64, p. 297, note. There is no reason for *facetus* to take a meaning that does not belong to it. As for Quintilian's quotation from Cicero, very likely the true reading, there was *pedes facti*, as in 58 infra. I, therefore, would retract my note on 1. 4. 7, as far as this passage is concerned.

45. **adnuĕrunt**: so *vertĕrunt*, Epod. 9. 17; *dederunt*, Epist. 1. 4. 7. **rure**: Virgil had only written his Bucolics and part of his Georgics among his greater works.

46. **erat.** Satire was the only branch of literature left for one to take up. P. Terentius **Varro**, surnamed **Atacinus**, from Atax, a *vicus* or town, as well as a river of Gallia Narbonensis, was about seventeen years senior to Horace, 82–37 B.C., not to be confounded with his namesake, the famous polymath M. Terentius Varro Reatinus, among whose numerous writings were the so-called Menippean Satires, a medley of verse and prose.

48. **inventore**, Lucilius 2. 1. 63.

51. **tollenda**, 'to be done away with,' = *recidenda*. See 1. 4. 11.

52. **doctus**, *i. e.* does not your learning lead you to criticise mighty Homer?

53. **comis**, Lucilius, 'without acerbity.' **mutat**, 'alter,' 'propose to emend,' 'censure.' Lucilius was noted for his sarcastic attacks on preceding poets. Gell. 17. 21. 49: *clariorque tunc in poematis eorum* (i. e. of Ennius, Pacuvius, Accius, etc.) *obtrectandis Lucilius fuit.* Porph. tells us he did this '*cum alias, tum in tertio libro et nono et decimo.*' **Acci**: Accius, the famous tragedian, born 170 B.C. (*altus senex* Epist. 2. 1. 56).

54. **ridet**: as for example at the line of Ennius *at tuba terribili sonitu taratantara dixit*, Serv. on Aen. 9. 503, and at his *sparsis hastis longis campus splendet et horret*, where Lucilius sarcastically proposed *horret et alget*, Servius on Aen. 11. 601. **gravitate minores**, 'in dignity inferior' to the demands of epic poetry. Or. and Dill. say that *Enni* is joined, *ἀπὸ κοινοῦ*, with both *versus* and *gravitate*, which is doubtful.

55. **cum de se loquitur**, 'without speaking of himself as superior to those whom he has criticised.' This is the interpretation of the scholiasts and most of the late editors. Madvig, Opusc. p. 106, arguing for this view, holds that the other interpretation, 'does he not speak of himself as superior,' demands the repetition of *de*. I am not sure that this is so in poetry, and *cum de se loquitur* has little point if the first interpretation is right. He does not necessarily speak of himself at all while criticising Ennius. Besides *ut non majore*, rather than *non ut majore*, would be expected. It is surely more natural to take *non* in 55 in the same sense as *non* in 54, i. e. = *nonne*. There is little more arrogance in Lucilius claiming superiority to his predecessors than in Horace claiming superiority to Varro Atacinus. If this is the correct view, a question stop must be put at *minores*, showing that verse 55 is a separate question.

57. **illīus**, only here in Horace: *illius*, eleven times. **rerum**, 'his subjects.'

58. **factos**, 'highly wrought.' Cic. de Orat. 3. 48. 184: *oratio polita et facta quodam modo.*

59. **ac si**, 'than if.' The construction is: *ac si quis contentus hoc* (ablat.) *tantum, pedibus quid claudere senis, amet*, etc., 'than if anyone content with this alone, namely, confining his

subject in hexameter verses, were to choose,' etc. **claudere**, 2. 1. 28.

62. **Cassius Etruscus**, of whom we know nothing beyond this passage, wrote so much bad poetry, that it was said his manuscripts and their cases served for fuel for his funeral pile. **ambustum** generally is 'scorched,' but here it is = *combustum*, and so Carm. 4. 11. 25; cf. Tac. Hist. 5. 12: *magna vis frumenti ambusta*. The scholiast's story that the senate ordered the works of this Cassius to be burned with him after his death, as being worthless stuff (*nullius momenti*), is either pure invention, or may be, as Schütz suggests, a confused reminiscence of Cassius Severus, whose libellous writings, we are told, were suppressed (*abolita*) by the senate with others: Suet. Calig. 16. Cassius Etruscus must not be confounded with Cassius Parmensis of Ep. 1. 4. 3, who was alive much later: he may have been a relation of his.

64. **fuerit**, 'grant that Lucilius was pleasant and witty.'

65. **limatior** (lima), 'more polished.'

66. **quam rudis—auctor**, 'than an inventor of a new branch of poetry unattempted by the Greeks' (might be expected to be). If *carminis* here is satire, *auctor* can only be Lucilius himself. He is called the *inventor* of it 48 supra; and in 2. 1. 63 he is again said to have been *primus in hunc operis componere carmina morem*. Therefore, to suppose that *auctor* can have been anyone else, as Ennius, or some one unknown to Horace whom he regards as the inventor of satire, is to contradict Horace himself. **rudis** is 'new,' 'unworked,' as *rudis terra*, 'virgin soil,' Varr. R. R. 1. 27. 2: *rudem Amphitriten*, the ocean as yet unsailed on, Catull. 64. 11. **Graecis intacti**: Quintil. 10. 1. 93: *satira quidem tota nostra est;* but it must be noticed that Quintilian may have taken a different view of the meaning of this passage from that given above, as he goes on to say—*in qua primus Lucilius quosdam ita deditos sibi adhuc habet amatores, ut eum non ejusdem modo operis auctoribus sed omnibus poetis praeferre non dubitent.*

68. **ille**, Lucilius. **dilatus**, 'if his life had been postponed.'

69. **detereret**: sc. *lima*, 'would file off many asperities.'

70. **traheretur**, 'trailed.'

71. **scabo**, which smacks of the vernacular, is twice quoted from Lucilius, 296 (pluperf. *scăberat*), and 800 (*caput scabit*), Lach. **vivos**, 'to the quick' proleptic, cf. Pers. 1. 106: *Nec pluteum caedit nec demorsos sapit ungues.*

72. **stilum vertas**, the reverse end of the *stilus* was flat for the purpose of smoothing the wax on the tablet, and obliterating what had been written; cf. Cic., de Or. 2. 23. 96: *luxuries (orationis) stilo depascenda est.* **saepe**, before *st.*: see 3. 44; 2. 71 for a short vowel before *st* in the second foot of a dactyl; in the third foot see 2. 3. 43; 2. 3. 296. So also before *sc* 1. 5. 35; 2. 2. 36.

74. **paucis lectoribus**: cf. Milton, Par. L. 7. 30: *still govern thou my song, Urania, and fit audience find though few.*

75. **vilibus in ludis**: Horace prophesied this fate for his books, Epp. 1. 20. 17:

> Hoc quoque te manet ut pueros elementa docentem
> Occupet extremis in vicis balba senectus.

And this was his fate: cf. Juv. 7. 226:

> Quot stabant pueri cum totus decolor esset
> Flaccus, et haereret nigro fuligo Maroni.

76. **equitem**, 'the stalls': the knights occupied the first 14 rows in the theatre next to the orchestra, which was occupied by the senators according to the law of Roscius Otho 67 B. C. Juv. 3. 159: *Sic libitum vano qui nos distinxit Othoni.*

77. **Arbuscula**: a *mima*, or actress, famous about twenty years before this satire was written. Cic. ad Att. 4. 15. 6: *quaeris nunc de Arbuscula: valde placuit.* She was hissed (*explosa*) by the groundlings of the pit apparently on one occasion.

78. **Pantilius**: This name has been found in Inscriptions: Corp. Inscr. Lat. ix. 5277; x. 5925. Horace evidently selects it here because it seems to suggest the derivation he assigns to it. For, as he compares the man to a bug, he evidently connects *Pantilius* with πᾶν—τίλλειν. Who the person intended is unknown. **Demetrius**: 18 supra; **Fannius** (*Quadratus*), 1. 4. 21;

Plotius (Tucca), 1. 5. 40. **C. Valgius** Rufus (probably consul in 12 B.C.) was a poet-friend of Horace: *amice Valgi*, Carm. 2. 9. 5. Of him Tibullus says, 4. 1. 180, *Valgius, aeterno propior non alter Homero.* **Octavius,** not Octavian, whom Hor. always calls either Caesar, or, later, Augustus, but probably the poet and historian, whose death is referred to, Virg. Catal. 14: *Scripta quidem tua nos multum mirabimur et te Raptum et Romanam flebimus historiam.* He is called Oct. Musa by Servius on Virg. Ecl. 9. 7.

84. **ambitione relegata,** 'without flattery': *repudiata assentatione*, Schol. Cruq. It might look like adulation to say he only cared for their good opinion. One of the commonest meanings of *ambitio* is a desire to please by paying compliments: cf. Cic. Att. 15. 1. 2: *Brutus noster misit ad me orationem suam petivitque a me ut eam ne ambitiose corrigerem.*

85. *Asinius* **Pollio**, supra 42. **Messalla,** supra 28: **fratre,** *Pedius Poplicola*, 28 supra.

86. **Bibule**: probably L. Calpurnius Bibulus, who may have been a fellow-student with Horace at Athens, and a comrade in military service; for he went to Athens in 45 B.C., and afterwards joined Brutus, who was his step-father. **Servi**, voc. sing., perhaps Servius Sulpicius Rufus the younger, praised by Cicero ad Fam. 4. 3; 4. 5; 13. 27. **candide**, 'open hearted,' opposite of *niger*. **Furnius,** according to Comm. Cruq., '*historiarum fide et elegantia claruit*,' which is probably a false explanation of *candide*, as far as *historiarum fide* goes. He is probably the C. Furnius, distinguished as an orator, who is mentioned by Plutarch, Ant. 58, as δεινότατος εἰπεῖν Ῥωμαίων.

91. **discipularum,** 'your lady pupils,' to whom Demetrius and Tigellius gave music and singing lessons. **cathedrae** are properly comfortable chairs for ladies: cf. Juv. 6. 91; Mart. 3. 63. 7:

> Inter femineas tota qui luce cathedras
> Desidet atque aliqua semper in aure sonat.

jubeo plorare: κλάειν κελεύω, οἰμώζειν λέγω.

92. Addressed to an amanuensis. **haec**, either 'these last words,' or, as is more generally taken with Bent., the whole last satire, which Horace orders to be added to the preceding

ones. Prop. 3. 23. 23, after penning a sort of poetical advertisement respecting his lost tablets, adds:

I puer, et citus haec aliqua propone columna.

Now this is sense. The slave is there sent on a message. But where was Horace's slave sent? Was he not with Horace in Horace's study? Where was the *libellus*, if it was not there? What then is the meaning of *I puer*? I believe the line is spurious, and copied from Propertius.

BOOK SECOND.

SATIRE I.

Horace's Mission as a Satirist. DATE, ABOUT 30 B. C.

THIS Satire forms a sort of general apologetic preface to the second book, and though prefixed to that collection, was perhaps the last composed. Horace found that his Satire had made him unpopular, as we have seen before (I. 4). He had probably been advised to abandon it, and to take to some other branch of poetry; and this poem may be regarded as an answer to those who advised him so. Keeping to the dramatic form, which he has cultivated all through the second book, he represents himself as consulting the famous jurist C. Trebatius Testa on the point. This wiseacre at first advises him to give up writing, vs. 5; then to compose an epic poem in honour of Augustus, 11; or at any rate a eulogium on his virtues, 16. Satire makes enemies, 23. To this Horace replies that he cannot rest from writing, 7; that epic poetry is beyond him, 13: that Caesar is a dangerous theme for a man to handle, 20, and that it is his bent to be a satirist, 25—56. Lucilius did not lose the friendship of his great patrons Scipio and Laelius by castigating the vices of the day; and Horace follows in his steps, not only as a satirist, but as the welcome friend of great men, 62—79. To Trebatius's warning to beware of the penalties to which lampoons are subject he replies with a joke, 80—86.

The date of the satire is not accurately determinable; but Schütz seems to have some reason for accepting 30 B. C., the date assigned by Franke. It is clear from the beginning that Horace had not yet done much in lyric poetry; so the date could not have been much after 30. On the other hand, the reference in vs. 15 to the Parthians in connexion with Octavian's name, is put forward as a proof that the Satire was written after

Actium, for before that time Antony was their chief dread. Without pressing this point too strongly, the direct and marked praises of Octavian (*invicti*, vs. 11) shows that the poem was written after his power had received its final confirmation, *i. e.* after Actium, and the habit of Horace to prefix a prefatory poem to his works goes far to prove the lateness of the Satire.

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1. **satira**: not used in the first book: twice in the second, 2. 6. 17.

2. **legem**, like *operis lex*, A. P. 135.

3. **sine nervis**: reminds one of *delumbe*, Pers. 1. 104: 'nerveless stuff.'

4. **deduci**, 'turned out'; but the metaphor is from spinning: Ep. 2. 1. 225: *tenui deducta poemata filo.* So Ov. Pont. 1. 5. 13; Juv. 7. 54. **Trebati**: C. Trebatius Testa was a famous jurisconsult, formerly a friend of Cicero's. Seventeen of the letters of the 7th book ad Fam. are addressed to him, and the 5th of that book is a letter introducing him to Caesar, in Gaul. In this letter Cicero says of him: *probiorem hominem, meliorem virum pudentiorem esse neminem;* and that he was the greatest lawyer of the day: *familiam ducit in jure civili.* Cicero's letters to him are very free in joke and banter: he addresses him *mi vetule:* chaffs him on having at last arrived at a place where he is not thought a fool: *est quod gaudeas te in ista loca venisse ubi aliquid sapere viderere:* banters him on his cowardice in avoiding the expedition to Britain, and on his economy in writing a letter on palimpsest. Trebatius must have been known as a good-natured man, and was a proper person to introduce in a jocose consultation. If alive now he would probably be about 70: inasmuch as he was *vetulus*, perhaps about 45, at the time of the British expedition, 55 B. C.

5. **praescribe.** Orelli remarks that this is a *verbum proprium de Ictis.* The verb is, however, very generally used of advice given by any person in authority, and this technical sense is far from a common one. **quiescas**, i. e. *praescribo ut quiescas:* 'be still.' Ter. And. Prol. 22: *Dehinc ut quiescant porro, moneo, et desinant maledicere.* **ne faciam**, i. e. (*praescribis*) *ne faciam.* Cic. Att. 16. 36: *cum ei praescriptum esset, ne sine Sestii nostri sententia ageret.*

6, 7. **peream male** = *κάκιστ' ἀπολοίμην*. **erat.** The imperfect implies that Horace sees difficulties in the way of following the advice of Trebatius, as it denotes that he has not hitherto acted as he suggests. For this imperfect of neglected duty cf. Ov. Her. 1. 112: *In patrias artes erudiendus erat.* Carm. 1. 37. 4: *tempus erat.* So **poteras**, vs. 16. **dormire**: Hor. probably merely means he cannot rest from writing satire: but Trebatius takes the word in its literal sense. Hor. nowhere else complains of sleeplessness, but on the contrary allows it to be said of him, 2. 3. 3, that he was *somni benignus.*

8. **ter**: join with *transnanto*: the objection that if a man swam thrice across a river he would find himself on the far side from his clothes did not occur to Trebatius. For **ter**, which was a favourite number with physicians and witches, cf. Ep. 1. 1. 37: *sunt certa piacula quae te Ter pure lecto poterunt recreare libello.* Carm. 1. 28. 36; 3. 22. 3; Juv. 6. 523. So in all modern fairy tales and legends, the third time is the charm. The forms **transnanto, habento,** are used by Trebatius as having a legal sound, such forms being always used in statutes. **transnanto**: it is curious that Trebatius was himself very fond of swimming, as we learn from Cicero, ad Fam. 7. 10. 2, where he thus writes to Trebatius joking him on his unwillingness to face the British campaign: *qui neque in oceano natare voluerís studiosissimus homo natandi.* From this it would seem either that old Trebatius was well known to have a custom of swimming in the Tiber, and the joke of the passage consists in his solemnly advising that which was his own habitual amusement; or else it is a proof among several of the closeness with which Hor. had studied parts of Cicero.

9. **irriguumque mero**: to go to bed, *βεβρεγμένον*, 'soaked' with wine, seems really to have been believed by the Romans to be a cure for sleeplessness. Propertius, who had lost his sleep, says, 3. 17. 13: *Quod si Bacche tuis per fervida tempora donis Arcessitus erit somnus in ossa mea*—a very dangerous prescription to adhere long to. Trebatius himself may have been fond of wine, as he was of swimming, if we may judge from Cicero's short letter to him, ad Fam. 7. 22. Trebatius and Cicero were supping together, and Trebatius made fun of Cicero over their cups for ignorance on a certain legal point (*illuseras heri inter scyphos*). Cicero looked up the authorities when he went home *etsi bene potus seroque;* and finding he was right, sent Trebatius a note next day to tell him so.

18. **Scipiadam**, an irregular patronymic used by Lucilius, Lucretius, and Virgil, for *Scipionem*, which could not be brought into a hexameter. A true patronymic would be *Scipionides*. For similar reasons Οἰδιπόδης existed alongside of Οἰδίπους. The Scipio was Scipio Africanus the younger. **sapiens** is 'knowing,' 'worldly wise'; see on I. I. 38 (*sapiens formica*) Hor. hints that Lucilius showed his *savoir faire* in selecting a theme which would repay him.

18. **cum res ipsa feret**, 'when circumstances of themselves shall prompt,' 'when opportunity shall permit': Planc. ap. Cic. ad Fam. 10. 21. 6: *si occasio tulerit*—Virg. Aen. 2. 34, Papillon's note.

20. **recalcitrat.** Bent. changed *recalcitrat* to *recalcitret*, the rule being that *si* has the same mood in protasis and apodosis: cf. 2. 3. 214; 249; 259. See Dean Bradley's Latin Prose, p. 283. Hor. is pretty strict in adhering to this rule, though not always, if our mss. are to be trusted: Carm. 3. 3. 7: *ferient* follows *si illabatur*: see Papillon's note on Virg. Aen. I. 374. The rule does not seem to have been without exception, esp. in the poets, the commonest exception to it being that of a future ind. following a subj. present: here we might suppose the indicative present, unexpectedly following a subjunctive, describes the suddenness and unexpectedness of a horse's kick.

22. Cf. I. 8. 11.

24. **quid faciam**, 'how can I help it,' *excusandi formula.* I must follow my bent, says Hor., like Milonius and others; Pers. I. 12: *Quid faciam? sed sum petulanti splene cachinno.* **Milonius**, nothing else seems known of him. **ut semel**, 'as soon as ever,' stronger than *simul ac.*

icto: Or. compares Eur. Cycl. 421: τρώσει νιν οἶνος.

25. **numerusque—lucernis**: drunken men see double. Juv. 6. 304: *vertigine tectum Ambulat et geminis exsurgit mensa lucernis.* Ov. Art. 3. 764. Pentheus under the influence of present Bacchus, sees two suns and a double Thebes, Eur. Bacch. 918.

26. Even twins like Castor and Pollux follow divers pursuits. Il. 3. 237: Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα. Pers. 6. 18: *geminos, horoscope, varo Producis genio.*

27. Pers. 5. 52: *Mille hominum species et rerum discolor usus; Velle suum cuique est, nec voto vivitur uno.* Ter. Phorm. 2. 4. 14: *Quot homines tot sententiae.*

29. **nostrum melioris utroque**: a great compliment to Lucilius; not only his poetical faculty but his high social position is referred to: cf. vs. 75, infra. Cf. Lucr. 3. 1025: '*Lumina sis oculis etiam bonus Ancus reliquit,' Qui melior multis quam tu fuit, improbe, rebus,* quoting Ennius. Cic. Att. 5. 20: *Alexander imperator haud paulo melior quam aut tu aut ego.*

30. **sodalibus.** So Southey of his Books: *My never-failing friends are they, With whom I converse day by day.*

31. **cesserat** = *evenerat*, 'if matters had gone ill with him.' *cedit* is sometimes impersonal like *procedit*, esp. with *bene*, *male*, etc. Ov. Met. 10. 80: *seu quod male cesserat illi.* The phrase *bene gerere* is not used absolutely: *prospere gerere* seems to occur once or twice without *rem:* see L. & S., but it is always of military exploits.

33. **votiva—tabella.** Sailors saved from shipwreck often hung pictures of the storm in a temple. Carm. 1. 5. 14: Cic. Nat. Deor. 3. 37. 89: *nonne animadvertis ex tot tabulis pictis, quam multi votis vim tempestatis effugerint in portumque salvi pervenerint?* Juv. 12. 26 *seqq.*

> pars dira quidem, sed cognita multis,
> Et quam votiva testantur fana tabella
> Plurima: pictores quis nescit ab Iside pasci?

34. **senis.** Lucilius, who, if Jerome's date in the chronicle of Eusebius is to be trusted, died at the age of 46 in 103 B.C., can scarcely be called *senex* in the literal sense, but rather because he belonged to ancient times, 1. 10. 67: *seniorum poetarum turba.* When Persius calls Aristophanes *senex* (1. 124 *praegrandi cum sene*), it is probably in this sense of ancient, although Aristophanes did live to be an old man; but if L. Müller is right in putting back the birth of Lucilius to 180, the literal sense may be the real one: see on 1. 4. 6. Even on Munro's view that Lucilius was 66 or 64 when he died, not 46, the literal sense may be the true one for *senex:* see Journal of Philology, 8. 214. **anceps**: masc. cf. Liv. 31. 12: *incertus infans masculus an femina esset, not* 'I am uncertain, *but* 'a man about whom men may be uncertain,' etc. Some take

anceps as neuter, like Liv. 31. 41: *clauserant portas, incertum vi an voluntate.* But *anceps est* is never, I think, used impersonally, like *incertum* and *dubium.*

35. **sub**, 'close to,' 'up to.' Venusia was colonized 291 B.C.

36. **ad hoc** 'for this purpose:' cf. 2. 6. 42; 2. 8. 25.

37. **quo ne** is generally said to be = *ne* or *ut ne* here, the only support for which was adduced by Bentley from the Digest, XXI. 1. 17. 5: *si celandi causa quo ne ad dominum reverteretur, fugisset, fugitivum esse.* Here Schütz points out that *quo* belongs to *fugisset*, and in some editions there is a comma after *quo.* The full passage is *Idem Vivianus ait, si a magistro puer recessit, et rursus ad matrem pervenit, cum quaereretur num fugitivus esset, si celandi causa quo, ne ad dominum reverteretur, fugisset, fugitivum esse: sin vero ut per matrem faciliorem deprecationem haberet delicti alicujus, non esse fugitivum.* In Dill.'s quotation from Cic. ad Fam. 7. 2: *praefinisti quo ne pluris emerem*, it is obvious that *quo* is governed by *pluris.* If, therefore, *quo ne* here is simply = *ne* or *ut ne* it is ἅπαξ εἰρημένον, though as *quo* may = *ut*, 'in order that,' there does not seem to be any reason why *quo ne* may not = *ut ne*, 'in order that—not.' But I think the verse capable of a different explanation.

'To the intent that the foe might not break in on Roman territory through a space unguarded by him,' *i. e.* by the Venusian *colonus.* Join *quo vacuum* together; cf. Ov. Met. 7. 653: *vacuos cultoribus agros.* I have been led to this interpretation by Schütz's view, which is also a novel one. He takes *quo* = *ut eo* (thither) and joins *vacuum Romano* together, citing the passage from Ovid, Met. and comparing 2. 6. 42. and 2. 8. 25. But a consideration of these passages, as well as of the sense of the passage, will, I think, tend to give my explanation the preference. First, the sense. How is it sense to say of a frontier station, 'that the enemy might not break in on it, through a space unguarded by Romans'? Surely sending a garrison to a frontier station does not protect that station from attack. It protects the country in its rear. Secondly, consider the passages cited: 2. 6. 42.

> Maecenas me coepit habere suorum
> In numero, dumtaxat *ad hoc quem* tollere reda
> Vellet iter faciens.

2. 8. 25:

> Nomentanus *ad hoc*, *qui* si quid forte lateret
> Indice monstraret digito.

Notice how that *ad hoc* is used in all these passages followed by a relative, and that that relative takes up a personal antecedent. So just as *quem* refers to *me*, *qui* to Nomentanus, so *quo* here is the *Venusinus colonus*, not *quo* 'whither.' **Romano** is collective for *Romanis*, as Epod. 7. 6: as *Venusinus* in 35; others take it for *Romano agro*.

38. **quod** = *aliquod*, agreeing with *bellum*.

39. **incuteret**, 'threatened'; *incutere* regularly joined with *metum*, *formidinem*, etc., the metaphor being taken from shaking a whip at a person. **stilus**: there is an allusion to the double sense of *stilus*—(1) a dagger, (2) a pen. Cic. Phil. 2. 14. 34: *et si meus stilus ille fuisset, ut dicitur, non solum unum actum sed totam fabulam confecissem.* Cf. Cic. Cluent. 44. 123.

40. **ultro**, 'unprovoked.'

42. **tutus**, 'so long as I am unassailed,' like *sanum*, 1. 6. 89.

43. **Iuppiter ut pereat—telum**: both in form and sentiment directly imitated from Catullus, 66. 48: *Iuppiter ut Chalybum* (nation of steel workers) *omne genus pereat*, who there translates Callimachus Ζεῦ πάτερ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος. **ut** = *utinam*. **positum**, laid aside, disused.

45. **melius non tangere clamo**: parenthetical. 'Let sleeping dogs lie' is my advice.

46. **flebit**, οἰμώξεται, κλαύσεται. **cantabitur**: *i. e.*, his name shall be bandied from mouth to mouth, as men repeat my satire on him. Mr. Yonge compares Aesch. Sept. 7: ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυβρόθοις.

47. **Cervius**, an informer (*quadruplator*), or *rabula*, i. e. a low *causidicus*, given to dragging people into court. There is great probability in the reading *Servius*, although its ms. authority is the weakest: cf. Cic. ad Q. Fr. 2. 13. 2: *vereor ne homo teter et ferus, Pola Servius, ad accusationem veniat.* Hor. takes so many of his characters from Cicero, esp. from his letters. **urnam**, the judge's urn, in which the voting tablets were put.

48. **Canidia**, 1. 8. **Albuci—venenum** are to be taken together. Porph. tells us that Albucius took off his wife by poison. It seems to me to weaken Horace's words to make him kill two birds with one stone, making out that two poisoners are mentioned. I should rather think that he hints here that Canidia or some one else had poisoned Albucius. Acron's interpretation that *filia* or *uxor* is understood is most unlikely. The Albucius of Lucilius was quite a different character: Cic. de Fin. 1. 3. 9; Lucil. (Lach.) 986. He aped Greek customs, and so the praetor Scaevola and his whole staff saluted him with χαῖρε, thereby mortally offending him. Still Horace probably caught the name in the satires of Lucilius.

49. **Turius**; evidently a corrupt judge, who threatened *grande malum*, severe punishment or heavy damages, to those of his enemies who might come into his court.

50. **ut—terreat**: 'how every one menaces the objects of his dislike (*suspectos*) with that in which his strength lies.' **collige**, 'gather,' 'infer.'

52. **intus**, 'from within,' 'by instinct.' *intus*, in this sense of 'from within,' probably belonged to the *sermo quotidianus*, as it is chiefly found in Plautus and Terence; its general meaning is rest within; *intus ire* for *intro ire* is unclassical.

53. **Scaevae**: a prodigal, who, we may judge from the text, poisoned his mother. **vivacem**: for the sentiment, cf. Juv. 14. 250: *Jam torquet juvenem longa et cervina senectus.*

54. **pia**, 'filial,' 'dutiful,' ironical. **dextera**: *i. e.* he would not cut her throat, or strangle her, like the avaricious murderer of Juv. 14. 221: *quibus illa premetur per noctem digitis.* Scaeva is a poisoner by nature, not a cut-throat. **mirum—bos**: ironical and parenthetical = (it's a wonder, how that the wolf does not kick, nor the ox bite!) **ut** is not a comparison, as Orelli takes it *quod aeque mirum est atque illud quod—petit bos*, but it means 'the way in which.' So Bentley takes it, though he would prefer *petat* to *petit*. He compared Carm. 3. 4. 12: *mirum quod foret omnibus—ut tuto ab atris corpore viperis dormirem*, etc. Tac. Hist. 1. 79: *mirum dictu ut sit omnis Sarmatarum virtus velut extra ipsos.* Generally in Plautus and Terence the ironical phrase is *mirum ni* or *mirum quin.*

56. **melle**: here = *mulsum*, 'mead,' a drink generally made with wine and honey. **vitiato**, 'drugged.'

58. **circumvolat**, 'is at this moment hovering round my head.'

60. **scribam**: for an equally strong hyperbaton cf. 2. 3. 211: *Ajax cum inmeritos occidit, desipit, agnos.* **color**, 'complexion.' Ep. 1. 17. 23: *Omnis Aristippum decuit color et status et res.* **ut sis**: 'I fear you wont be long-lived.' Hom. Il. 18. 95: ὠκύμορος δή μοι, τέκος, ἔσσεαι οἳ' ἀγορεύεις.

61. **majorum**, i. e. *potentiorum*, 'from among the great.' Epod. 2. 8. Maecenas or Augustus is referred to.

62. **frigore te—feriat.** 'strike you with a deadly chill.' *frigus* is used metaphorically of the coldness of his patrons. Sen. Ep. 122. 11: *Montanus Julius—et amicitia Tiberii notus et frigore.* Cf. Pers. 1. 108: *vide sis ne majorum tibi forte Limina frigescant.*

63. **operis—morem**, much the same as *operis lex* A. P. 135.

64. **pellem**, 1. 6. 22. Cf. Ep. 1. 16. 45. **nitidus**, 'bedight.' **per ora**, 'before the faces of men,' a common phrase. Sall. Jug. 31. 10: *incedunt per ora vestra magnifici.* Ennius's Epitaph, *Nemo me lacrimis decoret, neque funera fletu Faxit. cur? volito vivus per ora virum.*

65. **cederet**, 'moved,' 'stalked,' which meaning belongs usually to *incedere;* but *cedere* in this sense probably belonged to the *sermo cotidianus*, as it is so used by Plaut. Cas. 2. 8. 10: *At candidatus cedit hic mastigia.* So Pseud. 1. 3. 74; Ibid. 4. 1. 45. **C. Laelius**, surnamed *Sapiens*, consul 140 B.C., the intimate friend of Scipio Africanus the younger, one of the patrons of Terence, and the chief interlocutor in Cicero's dialogue *de Amicitia.* **aut**: Bentley preferred *et*, arguing that the disjunctive *aut* would demand *offensus doluit.* But Or. quotes Cic. de Off. 1. 41. 148: *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint.* See A. S. Wilkins, de Orat. 2. 4. 16: he quotes Holden on Cic. de Off. l. c.: '*aut* loses its disjunctive force in a negative clause.'

67. **offensi**: sc. *sunt*, as *soliti* in 74. Schütz, however, regards both as participles, taking *ludere* and *nugari* in 73 as historical infinitives, and *soliti* = 'after their wont,' an impossible

view, in my opinion. **ingenio,** 'by his wit.' Q. Caecilius Metellus Macedonicus, who triumphed over the usurper Andriscus in 146 B.C. He was a bitter enemy of Africanus, but he was greatly moved by the sudden death or murder of the latter, and said to his sons: *ite, filii, celebrate exsequias: numquam civis majoris funus videbitis,* Plin. 7. 44. 144. Some think his fourth son C. Metellus, surnamed Caprarius, cos. 113 B.C., is the Metellus here meant; the man to whom Africanus made the uncomplimentary retort at Numantia that *si quintum pareret mater ejus, asinum fuisse parituram* Cic. de Orat. 2. 66. 267, a remark one might almost suspect the general had plagiarised from his friend Lucilius.

68. **Lupo.** L. Cornelius Lentulus Lupus, consul 156 B.C. Lucilius attacked him fiercely. Pers. 1. 114: *secuit Lucilius urbem, Te, Lupe, te, Muci, et genuinum fregit in illis.* Cic. N. D. 1. 23. 63 has preserved some of Lucilius's words: '*Tubulus si Lucius umquam Si Lupus aut Carbo Neptuni filius,' ut ait Lucilius, putasset esse deos, tam perjurus aut tam impurus fuisset?* **famosis,** 'lampoons.' **cooperto,** 'overwhelmed with,' as with a volley of stones or javelins. **atqui** still belongs to Horace, 'and yet' he was unsparing in his satire.

69. **tributim**: properly 'tribe by tribe,' *i.e.* he made no distinctions: cf. *vicatim* Epod. 5. 97.

71. **a volgo et scaena,** 'from the throng and theatre of public life.' For *scaena* in this metaphorical sense, cf. Cic. Lael. 26. 97: *in scaena, id est, in concione.*

72. **virtus Scipiadae—sapientia Laeli.** Cf. *Catonis—virtus,* Carm. 3. 21. 11. *Crispi jucunda senectus,* Juv. 4. 81. **mitis**: Laelius was always regarded as the personification of mild wisdom. Sen. Ep. 11. *fin.* contrasts him with the strict Cato as *remissioris animi virum.*

73. **nugari** 'fool'; like *dulce est desipere in loco.* Cicero tells us (de Orat. 2. 6. 22) how Laelius and Scipio used to become boys again (*repuerascere*), when they had scampered off to the country from town, as if from bondage, how they picked shells on the shore, and stooped to every method of relaxing the mind: *ad omnem animi remissionem ludumque descendere:* Hor. seems to have had this passage in view. Comm. Cruq. tells a story of Lucilius chasing Laelius round the dining-room with a twisted napkin. **discincti**: lit. 'un-

girt,' without the *cingulum* or *zona:* here metaphorically 'without restraint.'

73. **donec—holus,** 'till the cabbage was boiled': *coquere* often = to boil' as 2. 8. 48: so the German *kochen*. Whenever the Roman poets wished to sing the praises of a frugal diet, vegetables are the fare, e. g. Ep. 1. 5. 2.

75. **censum** 'fortune,' 'rank.' Lucilius was an *eques*, granduncle of Pompey the Great.

76. **cum magnis**: so Ep. 1. 20. 23: *me primis urbis belli placuisse domique.*

78. **offendet solido.** The metaphor is probably from cracking nuts between the teeth: it often happens that a harder filbert than usual offers unexpected resistance to the teeth: or perhaps from unexpectedly coming on a grit in a piece of bread.

79. **diffingere,** 'alter,' 'improve upon.' Cf. Carm. 3. 29. 47: *non tamen irritum Diffinget infectumque reddet Quod fugiens semel hora vexit.* Editors are divided between *diffingere* and *diffindere*, the ms. authority being about equal. There was a Latin formula mentioned by Festus, Ulpian, Gellius, and Livy, *diem diffindere*, said of a praetor or judge who adjourned a case. But Trebatius is advising Horace, not sitting in judgment; and *diffindere diem*, or even *rem diffindere*, i. e. 'to adjourn a case,' is no support for *nihil diffindere.* Or. adopts Fea's interpretation, saying that Trebatius here uses a word he has often heard used in a technical sense, but which he now uses in its literal sense of *abscindere*, *removere*, *abjicere.* But *diffindere* does not literally mean the same thing as any one of those verbs. If Hor. used *diffindere*, he must have used it without quite understanding the legal meaning of the word, although aware it was a legal technical term. Dill. actually quotes Carm. 3. 16. 3, Aen. 9. 589, in support of the view that *diffindere* can mean to take away from. In the former of those passages Horace says that Philip split the gates of cities; Virgil says that Mezentius split a warrior's temples with a leaden plummet from a sling. **hinc,** 'in what you have said.'

80. **ut,** 'in order that,' belongs to *caveas*, not to *monitus:* after *legum*, in 81, understand 'let me remind you of this,' *hoc scito.* So 2. 2. 112: Epp. 1. 1. 13, and Cic. de Nat. D. 1. 7. 17, quoted

by Wuestemann: *sed ut hic qui intervenit me intuens inquit ne ignoret quae res agatur: de natura agebamus deorum.* This interpretation suits the supposition of Horace's ignorance of law better than that of Comm. Cruq., who supplies *fac* before *ut caveas.*

82. **condiderit** was the very word used in the XII. tables. Cic. de Rep. 4. 10. 12: *nostrae XII. tabulae cum perpaucas res capite sanxissent in his hanc quoque sanciendam putaverunt si quis occentavisset sive carmen condidisset, quod infamiam faceret flagitiumve alteri.* For *condiderit* comp. 1. 5. 90.

82. **mala**, Horace plays on the double meaning of the word: in Trebatius' mouth it meant libellous: Horace uses it as simply bad, *i. e.* poor poetry: perhaps *scandalous verse* would preserve both meanings.

84. There is no necessity to take **Caesare** with *laudatus: judice Caesare* may be abl. absol., as Orelli takes it.

85. Horace three times uses *latrare* for *allatrare* 'to bay,' Epod. 5. 58; Ep. 1. 2. 66. So ὑλακτεῖν takes an accusative. **integer ipse** is not a new question, but, 'while he himself is whole,' *i. e.*, pure from vice, Carm. 1. 22. 1.

86. **solventur risu tabulae**: 'The indictment will be laughed out of court.' This, which is the obvious explanation of the words is also the one which will bear closest examination. True, *tabulae* is not elsewhere used for an indictment: but it is a word of very general use: and here would naturally denote the *tabulae ceratae* on which the indictment was written, at any rate in early times: cf. Aristoph. Nub. 770, where Strepsiades proposes to get a burning-glass to melt the letters out of his summons: *τὰ γράμματ' ἐκτήξαιμι τῆς ἐμῆς δίκης*; and in *tabulae solventur* we probably have the words of a well-known legal formula, though only found here. Cf. *cum risu tota res solvitur*, Quint. 5. 10. 67. Others, as Schütz, understand, 'The very statutes themselves will melt with laughter,' *tabulae* being those of the XII. tables which prescribed penalties for libellous writing. Others take *tabulae* to mean the benches of the jurymen, *i. e.* the jurymen themselves, but there is no authority for *tabulae* = *subsellia.* Orelli follows Matthiae in explaining *tabulae* to mean the votes of the *judices*, which he says *leniores fient risu.* Whatever is the true meaning, I am certain that this explana-

tion is wrong. The voting tablets of the *judices* are always *tabellae* never *tabulae*. The passage on which Matthiae based his explanation was Cic. de Orat. 2. 58. 236: *odiosas res saepe quas argumentis dilui non facile est joco risuque dissolvit:* how is *tabulae*, in the sense of judges' votes, a parallel to *odiosas res?* Others, as Zeune and Hermann, understand *tabulae* to mean Horace's own satires, which would be brought up in court as a *corpus delicti*, and which would be opened, unfastened there (*solventur*) amidst laughter. If *rabulae* has its first syllable short, it is an emendation not to be lightly dismissed. Our old friend, the Eton Latin Grammar, makes it long: and Festus connects it not with *răbo* but *ravus*, p. 137: *Rava vox rauca et parum liquida proxime canum latratum sonans, unde etiam causidicus pugnaciter loquens rabula.* It is curious how often it is joined with *latrare*. If metrically possible, the use by Horace of *latraverit* might have called up *rabula* by the association of ideas. There is in the use of the word a *perpetua comparatio cum canibus* (Gesner Thesaurus S. V.), and its derivation is probably onomatopoetic from *r*, the dog's letter.

SATIRE II.

A Simple Diet. DATE (?) 33 B.C.

AN essay on the advantages of simple fare. Horace says he learned the substance, or perhaps the very words of his discourse, from one Ofellus, a farmer of the old style, whose land had been taken from him, and assigned by Octavian to one of his veterans, named Umbrenus, vs. 114, 133. Ofellus probably was a neighbour of Horace, near Venusia, which, we are told by Appian (Bel. Civ. 4. 3), was one of the towns whose lands were taken for the reward of the soldiers after the Battle of Philippi, 42 B.C.

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1. **virtus**: worth, value, advantage. **boni**, voc. *ὠγαθοί*, 'sirs.' **parvo**, 'on a little,' an ablative of the means. 'Man wants but little' is the idea. Cf. Tibull. 1. 1. 25: *possim contentus vivere parvo.* Ep. 2. 1. 39: *Agricolae prisci, fortes parvoque beati*, a class of whom Ofellus was a type. Carm. 2. 16. 13: *Vivitur parvo bene cui paternum Splendet in mensa tenui salinum.*

2. **quae**, 'the words which.' The variant *quem* arose from the proximity of *sermo:* cf. Ov. Her. 10. 3: *Quae legis ex illo Theseu tibi litore mitto.* Ep. 1. 10. 49: *Haec tibi dictabam.* 2. 7. 45. As **haec** thus seems to mean the very words, it is rather in favour of the idea that Ofellus is the speaker all through. **Ofellus**: see Crit. Note. Or. says that *Ofellus* is due to the scribes, who were puzzled by a masc. termination in *-a.* That is possible, but it is safer to follow in Bentley's footsteps, who, though he conjectured *Ofella*, refused to dogmatize on the point, *sine codicis scripti auctoritate.*

3. **abnormis sapiens**, 'an unschooled philosopher'; lit. 'not bound by the rules of any sect.' **crassaque Minerva**, 'of home-spun mother wit' (Beare). **Minerva**, as the goddess of learning, is often put for a person's intelligence, stock of brains. But she was also patroness of spinning and weaving; and *Minerva* is sometimes used for spinning or weaving: cf. Virg. Aen. 8. 409: *tolerare colo vitam tenuique Minerva.* Prop. 2. 9. 5: *Conjugium poterat falsa differre Minerva.* Both ideas seem to be combined in *crassa Minerva.* The

idea of spinning is not so clearly present in the common phrase *invita Minerva*, A. P. 385, or in *pingui Minerva*, Cic. Lael. 5. 19. For **abnormis**, not *abnormi*, see Crit. Note.

5. **acies stupet**, 'the eye is dazed': see 1. 6. 17. **insanis**, 'extravagant,' used of things carried beyond proper bounds, as the *insanae substructiones*, 'outbuildings,' of Clodius: Cic. Mil. 20. 53.

6. **adclinis**, 'prone to,' generally in its literal sense 'leaning against.' *arboris trunco*, Virg. Aen. 10. 835. *adclinare* is used metaphorically by Livy, 4. 48.

7. **inpransi**, 'fasting.' **hoc** refers to *inpransi*. **hic**, the scene is uncertain. Or. says, *in familiari nostro circulo*, i. e. Horace's own circle at Rome; but it is much better to understand *hic* to refer to some spot in Ofellus' farm, where rural simplicity offered a strong contrast to the splendours of the city. This word and *quae* in vs. 2 convince me that Ofellus is reported *verbatim*, and I am sorry I did not make this clear in the text by using inverted commas.

9. **corruptus**, 'bribed.' The judge in this case would have his judgment warped by the enjoyment of his food, if not *inpransus*. **sectatus**, past part., 'after tracking a hare.'

10. **lassus ab**, 'tired after riding an unbroken steed': cf. *ab imbre graves*, Ov. Her. 10. 138. *ab* with adjectives or intransitive verbs seems always to denote sequence or result rather than agency.

Romana militia, 'Roman field sports.' *militia* is used metaphorically of severe manly exercises, esp. hunting, which would seem regular hard service to the effeminate man of fashion. Cf. Ep. 1. 2. 67: *Militat in silvis catulus*; perhaps Ov. Her. 4. 86, if my emendation is right. We find another metaphorical use of *militia* when Cicero, Att. 13. 22, dreading the visit of certain parties, says: *a quibus sine te opprimi militia est*, i. e. it would be real hard campaigning to have to receive them; a passage emended by the critics without any cause. For the contrast between the manly Roman exercises and the effeminate sports of Greece, cf. Carm. 3. 24. 53: *nescit equo rudis Haerere ingenuus puer Venarique timet, ludere doctior Seu Graeco jubeas trocho Seu malis vetita legibus alea.*

11. **graecari**, in its lit. sense, to live like the Greeks, with a connotation of effeminacy: cf. *congraeco*, *pergraecor*. This is the only place where the simple form occurs: the compounds are found in Plautus, who also has *graecissare*. Zangemeister thinks Hor. invented the simple form, but Barta thinks it belonged to the *sermo cotidianus*. Tertull. de Pall. 4 has *graecati*, and Apuleius de Mag. 87 has *graecatior epistula*. **pila**: a Greek origin is assigned to the game of ball here; perhaps the *trigon* is especially referred to, 1. 6. 126. The game of ball, *σφαῖρα*, was common among the Greeks from early times. The first mention of it is in Hom. Od. 6. 100, where Nausicaa plays with her maidens. Herodotus tells us the Lydians invented it and all other games, save chess, to keep them from wishing for food during a famine, 1. 94.

12. **austerum**, 'stern.' **studio**, instrumental ablat., 'by its excitement.' **fallente**, 'baffling,' causing you to forget. Cf. 2. 7. 114: *somno fallere curam*.

13. **discus** (*δικεῖν*, to throw), also of Greek origin, and often mentioned by Homer. **agit**, 'occupies,' 'exercises,' a very rare absolute use of *agere*, for which only Cic. Arch. 7. 16 is quoted, *haec studia adolescentiam agunt* (*v. l. alunt*). There is a remarkable anacoluthon in the passage 9–16; *pete cedentem aera disco* being quite unexpectedly introduced: and not only so, but there is a similar clause, *lude pila*, to be supplied after *pila velox* (*te agit*): no wonder Lambinus says, *totus hic locus videtur claudicare*. **pete** is 'strike.' **disco**, ablative: Ov. Ib. 587: *Aera si misso liquidum jaculabere disco*.

14. **extuderit**, 'has hammered your daintiness out of you.' Bentley read *expulerit*, denying that *extundere* can have this meaning, but only to create, produce, as in Virg. Georg. 1. 133: *Ut varias usus meditando extunderet artes;* but though that is the usual use of the word, no doubt, the passages quoted by Dill. and others defend the other meaning. Celsus 4. 4. 5: *frequens tussis sanguinem quoque extundit*. Phaedr. 1. 21. 9: *calcibus frontem extudit* (*asinus leoni*): and *extuderit* is a much stronger expression than *expulerit:* probably the sense of 'hammering out' of one was a more vulgar use of the word.

15. **sperne**: sc. if you can: a challenge. **nisi Hymettia**: refuse all but the very best mead, which, we are told by Macrobius, Sat. 7. 12, ought to be made, according to gourmets, of new Hymettian honey and old Falernian wine.

16. **foris est promus**: the cellarer is out (and has the keys of the larder with him). The opposite of *promus* was *condus*, but the offices were generally combined: cf. Plaut. Pseud. 2. 2. 14: *condus promus sum procurator peni.* **atrum**, black with tempest.

17. **hiemat**, 'is stormy,' χειμάζεται. **hiems** is often a tempest in poetry. The fishermen will not put out in a tempest, and the fish are safe. **cum sale panis**, often the fare of a poor man, 1. 3. 14.

18. **latrantem**: cf. Lucr. 2. 17: *Nil aliud sibi naturam latrare:* cf. *iratum ventrem*, 2. 8. 5; Hom. Od. 7. 216: οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο. **leniet**: so *placaverit*, 2. 8. 5.

19. **partum**: 'whence or how is this result obtained,' namely, that bread and salt will satisfy you. **caro nidore**, high-priced savours.

20. **pulmentarium**, a lengthened form of *pulmentum*, which is a contraction for *pulpamentum*, though it is by others connected with *puls*, not *pulpa*, was the same as ὄψον, everything eaten with bread. The expression *pulmentaria quaere* is almost proverbial. The scholiasts tell us that Socrates, when asked why he was walking so long, replied ὄψον συνάγω, implying that his dinner consisted of bread, and that the appetite exercise would give him must supply the place of meat. Cf. Plin. H. N. 31. 41: *sal pulmentarii vicem implet.* Cic. Tusc. 5. 32. 90: *pulpamentum fames.*

21. **vitiis**, 'excesses': cf. vs. 78. **album**, 'pale,' with overfeeding. So to the swollen, self-indulgent, dropsical person Hor. attributes *album corpus*, Carm. 2. 2. 15. Cf. Pers. 3. 98: *Turgidus hic epulis atque albo ventre lavatur.* The idea of avoiding exercise in the sun, and so becoming pale, is a different one, and quite foreign to the passage. **ostrea**, dissyllable: see 1. 8. 43.

22. **scarus**, the most highly prized fish among the Romans (Plin. H. N. 9. 29; cf. Epod. 2. 50), chiefly found in the Carpathian sea. It has not been certainly identified with any modern species: according to some, a sort of wrasse. **lagois**, an unknown bird, perhaps grouse. According to Porph. it had the colour, according to Acr. the flesh, of a hare: it is conjectured to have been the same as the *lagopus* of Pliny, 10. 68, an

Alpine bird, with feet covered with down. **pavone**: Q. Hortensius, the orator, introduced the fashion of eating peacocks.

23. **eripiam** = *prohibebo*, but stronger. **posito** = 'served up' at table, like *apponere*.

24. **tergere**, to wipe, tickle; Pers. 3. 114: *quod haud deceat plebeia radere beta*.

25. **vanis rerum** = *vanis rebus*. 2. 8. 83: *fictis rerum*. Ep. 1. 17. 21: *vilia rerum*. Ars Poetica, 49: *abdita rerum*. *rerum* is a partitive genitive, but Propertius loses sight of this when he goes so far as to write *omnia rerum*, 3. 9. 7.

28. **num adest**. It is perhaps best not to look on this as a hiatus so much as a relic of a time when a syllable ending in *-m* was regarded as short, and as not cut off before a vowel, any more than a syllable ending in *-n*. Cf. Lucr. 3. 1082: *Sed dum abest quod avemus id exsuperare videtur*. Enn. Ann. 336, p. 51 (Vahlen): *Insignita fere tum milia militum octo*. Ibid. 486, p. 72: *Dum quidĕm unus homo Romanus toga superescit*. Lucil. 19 (Lach.): *Inritata canes quām homo quod planius dicit*. Lachmann, however, regarded such cases as instances of hiatus, and said that final *m* makes the syllable it closes long, *sive producenda vocali sive obscuro sono cum vocali quasi in diphthongum coalescente; quod ni faceret neque in versu omitti neque hiatum facere posset qui in brevi syllaba nullus est*. It is not impossible that these very words, *cocto num adest honor idem*, were used by Lucilius, from whom, there is no doubt, Horace has imitated 26 and 27: cf. Lucil. 659: *Cocus non curat caudam insignem esse illam dum pinguis siet*.

29, 30. **carne tamen—petere**, 'nevertheless, though there is no difference in flesh, to think that you prefer the one (*illam*, the flesh of the peacock) to the other, taken in by disparity of outward appearance!' Porph. joined *esto* with *petere*, 'grant that you may prefer.' Bent. objects to this that the concessive *esto* always begins a sentence, as Ep. 1. 1. 81: *Esto aliis alios rebus studiisque teneri*. I very much doubt the truth of this dogma, and I am by no means sure that Porph.'s view is not the true one. Bent. did not, apparently, contemplate the possibility of taking *petere* as the infinit. of exclamation, for which cf. Epod. 8. 1: *Rogare longo putidam te saeculo Vires quid enervet meas!* The unwarranted adherence to the false reading *patet* has made sad havoc of a simple passage; see the forced and impossible construction put

on it by Orelli and Dillenburger, mentioned in Crit. Note. Orelli has an excursus, in which he mentions a score of different interpretations and conjectures. It is not fair to *petere* to say of it, as Bentley does, that it is found in one or two mss. It has very much better ms. authority than *patet*. It is true that *illam* is not quite so well supported as *illa*, but anyone familiar with the errors of copyists will know that *illa* was an inevitable correction when *magis* preceded. I think that *illum* is the true reading, but as *carnem* can be supplied, I have not thought it necessary to change it. For the infinitive of exclamation, see Roby, 1358. For *magis hac* = *magis quam hanc*, cf. 2. 8. 17. The adoption of the conjecture *magis* = 'a dish' by Madvig (he does not put forward the emendation as his own: see Adv. Graeca, p. 1. 102) has brought him great fame. Prof. J. E. B. Mayor says: 'if he had only discovered the noun *magis* in Horace (Sat. 2. 2. 29), and *φαιδρὸν οὖς* in the strange compound *φαιδρόνους* of Aeschylus (Ag. 1229), his name would live in the world of criticism.'—*Transactions of Camb. Phil. Soc.*, vol. 1. p. 68. But the emendation is as old as 1837, having been put forward by a Jena critic of that year, see Orelli's Excursus, and both Madvig and Mayor have far higher claims to live in the world of criticism than this emendation, which, in my opinion, has no claim to the high praise awarded it. As Madvig writes the line, it runs, *Carne tamen, quam vis, distat nihil hac magis illa*, differing from the form of the Jena emendation only in separating *quamvis* into two words, *quam vis*, which, I suppose, Madvig takes to mean *illa magis quam optas*, and in giving *hac* instead of *haec*. *magis* (from μαγίς, a kneading-trough) was, we are told by Pliny, 33. 11. 52. 146, an old name for *lanx; i.e.* the material dish on which the meat was served; not in the ambiguous sense in which we use the word *dish*, for the meat on the dish. Substitute, then, *lanx* for *magis*: 'That *lanx* which you desire differs in flesh not a whit from this *lanx*'; *i.e.* the *lanx* is composed of flesh, and it differs not from another *lanx* in flesh. This is nonsensical. Or concede that *carne* may mean the meat on the *lanx*: Horace says, emphatically, for *carne* is the first word, two dishes do not differ in *the flesh* on them: he implies then they differ in some other way: how do the two dishes differ then? Surely they are both of the same material and of the same size. As to separating *quamvis* into two words, it makes the emendation even worse, and the double ambiguity would make the line totally unintelligible.

Horace much prefers to use *quamvis* joined with the indica-

tive, as the following list will show:—Carm. 1. 28. 11, *quamvis—concesserat;* 3. 7. 25, *quamvis—conspicitur;* 10. 13, *quamvis—curvat;* Serm. 1. 3. 129, *quamvis—tacet;* 2. 5. 15, *quamvis—erit;* Ep. 1. 14. 6, *quamvis—moratur;* 17. 1, *quamvis—consulis;* 17. 22, *quamvis—fers;* 18. 59, *quamvis—curas;* 2. 5. 188, *quamvis—putat;* A. P. 355, *quamvis est monitus;* 366, *quamvis fingeris.* In these twelve cases the thing certainly exists, or may exist. Of the six cases in which it takes the subjunctive, one, used of a certain fact, 3. 11. 17, *quamvis—muniant*, is in a stanza judged spurious by many critics on other grounds. In 4. 2. 39 *quamvis—reddant* is of a thing not likely to happen; Serm. 2. 4. 90, *quamvis—referas*, of a thing which Hor. hints is doubtful; Ep. 1. 18. 92, *jures*, and 2. 2 113, *recedant*, are in hypothetical cases. There remains Carm. 4. 6. 6, *quamvis—quateret*, in a very hyperbolical stanza, which is very likely partly spurious, and is condemned by Peerlkamp, on grounds independent of this use of *quamvis*. *quamvis* with indicative is not Ciceronian, although this usage became common enough in the later prose writers, just as *quamquam* came to be used with the subjunctive.

30. **esto**, 'let that pass': concessive. Grant there is some reason why you should be taken in in the case of the peacock, what grounds have you for distinguishing between fishes?

31. **unde datum sentis**: 'where did you get your sense of perception': imitated by Pers. 5. 124: *Unde datum hoc sumis.* **Tiberinus**, i. e. *Tiberinusne sit.* Lucilius calls the pike *Tiberinus catillo*, 'the lick-plate of the Tiber,' 1181 d.

> Illum sumina ducebant atque altilium lanx
> Hunc pontes Tiberinus duo inter captus catillo.

32. Macrobius, Sat. 3. 16, quotes from C. Titius, who lived in the time of Lucilius: *lupum germanum qui inter duos pontes captus fuit.* What two bridges are there meant is uncertain: Wordsworth (Fragments and Specimens of Early Latin) thinks the expression means off the Insula Tiberina, which was commonly spoken of as *inter duos pontes*. Perhaps no particular two bridges are intended, but any two: Hor's *pontes* suits this more general meaning. **hiet**, of the dead fish with its open mouth. **jactatus**: Columella, R. R. 8. 16. 4: *docta et erudita palata fastidire docuit* (Marcius Philippus) *fluvialem lupum nisi quem Tiberis adverso torrente defetigasset.*

33. **sub**, 'just outside': see on 2. 8. 43. **Tusci**, the Tiber, which rises in Etruria.

34. **trilibrem mullum**: a mullet seldom exceeded 2 lbs., Plin. 9. 64: a monster of 6 lbs. was bought by Crispinus for 6000 sesterces (£50); Juv. 4. 15: cf. Mart. 3. 45. 5; 10. 37. 7. **quem—necesse est**: not mentioned as an advantage, or reason why the gourmet prefers a large mullet, but as an objection, as *necesse* shows. Hor. says you may as well have small fish, for if you have a large one, you have to cut it into separate helps (*pulmenta*), which comes to the same thing as giving each person a whole small one.

35. **ducit** = *allicit*, attracts. **species**, 'outward form,' as in the case of the peacock and the large mullet. **video**, 'I see,' *i. e.* 'I can understand that.'

36. **proceros**, 'long': *proceris palmis*, Cat. 64. 261. **quia** before *scilicet*: see 1. 10. 72.

37. What is rare is prized: small pikes, large mullets.

38. **jejunus raro**: are to be closely joined.

39. **magnum magno**: the amplitude of the mullet is expressed in grand epic language: cf. the Homeric κεῖτο μέγας μεγαλωστί: Il. 16. 776.

40. **vellem**: the imper. is used of things not likely to happen: hence the meaning probably is: 'I should not only like a three-pound mullet, but, if possible, one which would amply fill a large dish.' **Harpyiis gula digna**, a throat more fitting for such greedy monsters than for a man. **at vos**: *at* is properly a particle of transition, not necessarily of opposition. It is especially one of transition to an imprecation, as here.

41. **praesentes**, 'mighty': *praesens* is regularly used of the present power of the gods. Carm. 1. 35. 2: *Praesens vel imo tollere de gradu mortale corpus.* Juv. 3. 18: *quanto praesentius esset Numen aquae.* **coquite**, 'do ye be the cooks of,' *i. e.* 'taint.' **quamquam**, and yet what need is there for me to utter this prayer: for, to the sated appetite of the cloyed epicure, the freshest provisions are tainted already.

43. **sollicitat stomachum**, 'makes the stomach turn.' Cels. 1. Praef., *sollicitare stomachum vomitu.* **aegrum**, sick with over-feeding. **rapula**, some sort of radishes, 2. 8. 8: not turnips (L. & S.), for these are not sharp.

44. **acidas—inulas,** 'tart elecampane,' *amaras* 2. 8. 51. The scholiasts say they are called *acidae,* because dressed with vinegar.

45. **pauperies,** 'the poor man's fare.' **regum,** 'the rich,' 'the great.' **ovis,** 1. 3. 6: the modern parallel would undoubtedly be potatoes, in the respect that they are served up alike to the peasant and the king.

46. **haud ita** and *non ita* are nearly our own idiom: 'not so very.' 2. 6. 1: *modus agri non ita magnus.* Propertius got the false cognomen *Navita* (the sailor) tacked on to him in the middle ages, because, in one of his poems, he talked of himself as not so very rich: *non ita dives;* and *non ita* became corrupted into *navita!*

47. Gallonius, the *praeco* or auctioneer, lived about eighty or a hundred years before this Satire was written. Cic. de Fin. 2. 8. 24: *Nec ille Laelius eo dictus est sapiens quod non intelligeret quid suavissimum esset* (*nec enim sequitur ut cui cor sapiat ei non sapiat palatus*) *sed quia parvi id duceret*—

> O lapathe ut jactare, nec es satis cognitus qui sis;
> In quo Laelius clamores, *σοφὸς* ille, solebat
> Edere, conpellans gumias ex ordine nostros.

Praeclare Laelius et recte σοφός; illudque vere,

> O Publi O gurges Galloni, es homo miser, inquit.
> Cenasti in vita numquam bene, cum omnia in ista
> Consumis squilla atque acipensere cum decumano.

These last lines probably immediately followed the three first, and so they are printed in Lachmann's ed.; thus the nom. to *inquit* is *Laelius.* (Oh Sorrel how thou art scorned (cf. Plaut. Rud. 2. 3. 43), and thy merits are not known! on which subject Laelius the Wise used to declaim, lecturing our gluttons in turn: O Publius Gallonius, O thou belly-god, a miserable man art thou! thou never hadst a good dinner in thy life, while wasting thine all on a lobster and enormous sturgeon). **erāt** 1. 5. 90.

48. **infamis,** 'notorious,' showing us what Comm. Cruq. tells us, that Gallonius was the first to serve up a sturgeon. He would not have been *infamis* in Horace's days, as the sturgeon had

come to be held a luxury, Cic. Tusc. 3. 18. It had ceased to be so in Pliny's time: *nullo in honore*, 9. 17. 6o. **rhombus**, the turbot; or perhaps rather the skate, whose figure is really a rhomb; the name of which figure is derived from the fish. Horace means, though there were just as many *rhombi* then as in his day, no one had ever set the fashion of eating them.

49. **tuto—nido.** Descriptive ablative. The young ones of the stork were safe.

50. **auctor—praetorius**: the man who first proposed the cooking and eating of young storks is variously called by the scholiasts *Plotius Plancus*, or *Rufus*, or *Sempronius Rufus*, or *Asellius*. He was a candidate for some office, and was defeated, hence the following epigram in scazons was written on him according to Porph.:

> Ciconiarum Rufus iste conditor.
> Hic est duobus elegantior Plancis:
> Suffragiorum puncta non tulit septem;
> Ciconiarum populus ultus est mortem.

The scholiasts tell us he was defeated when seeking the praetorship; if so, *praetorius* must be ironical. But the scholiasts are very likely wrong, and it may have been the consulship that this person failed to obtain: even his name is quite uncertain. Comm. Cruq. says his name was Asinius Sempronius Rufus, but such a combination is impossible. Perhaps his name was *Plancus: rufus* in vs. 1 may be the adj., not the name; and *Hic e duobus* should be read in vs. 2 with Meyer, or *Iste e duobus*.

51. **mergos**, divers, Ov. Met. 11, 795: *Aequor amat nomenque tenet quia mergitur illo.* **edixerit**, 'were to pronounce,' as if he were praetor, like Plancus or Rufus. Cf. Ep. 1. 19. 10: *Hoc simul edixi.*

52. **docilis pravi.** Cf. Carm. 4. 6. 43: *docilis modorum.* For the sentiment, cf. Ep. 1. 19. 17; Juv. 14. 40: *quoniam dociles imitandis Turpibus ac pravis omnes sumus.* **Romana juventus**: *non sine comi quadam ironia.* Or., quoting Ennius: *Optima cum pulchris animis Romana juventus.*

53. Though *distabat* has much better ms. authority than **distabit**, the latter is probably sound, whether we suppose Ofellus is speaking or not. The confusion between the persons of verbs in mss. is one of the most frequent corruptions. Ofellus

is probably speaking. Or. well quotes Ov. Her. 4. 74: *pro rigido, Phaedra* (i. e. *me*) *judice, fortis erat.*

55. *pravus* and **pravum** are in themselves equally good readings: all mss. save one are for *pravum*, which is proleptic, a point Bentley did not notice when unfairly arguing against it. **Avidienus**, a miser's name, probably connected by Horace, in spite of the long A, with *avidus*, as *Sagana* with *saga*, 1. 8. 25.

56. **Canis**: on account of his snarling temper: hence the Cynics got their name. **ex vero ductum**, 'based on fact.' Plaut. Stich. 2. 1. 88: *Nunc Miccotrogus nomine ex vero vocor.* Ov. Fast. 2. 859: *Ex vero positum permansit Equiria nomen. ductum* is much better than *dictum:* cf. 2. 1. 66; and Bentley cites five other passages in support of it: Ov. Fast. 1. 467; 3. 387; 3. 733. Cic. Nat. D. 2. 27. 67; 3. 24. 62. **adhaeret**: we use the same figure when we talk of a nickname 'sticking.'

57. **quinquennes**, stale with keeping so long.

58. **nisi mutatum**, 'until it has turned'; been spoiled by keeping. **parcit**: used in prose also with inf., Liv. 34. 32 fin.: *parce sis fidem societatis jactare;* but here in a stronger sense, 'is too sparing.' **defundere**, simply 'pour out'—into cups for drinking, or into the *cratera* for mixing. *diffundere* is to rack off wine out of the *dolium* into smaller vessels, *cadi* or *amphorae;* the nearest equivalent to 'bottle.'

59. **olei** = *oleum*, attracted by *cujus* into its case, like Ter Andr. Prol. 3: *populo ut placerent quas fecisset fabulas.* Virg. Aen. 1. 573: *Urbem quam statuo vestra est.* **licebit**, 'although' = *licet;* Mr. Beare remarks that the verb in the apodosis to *licebit* is usually future.

60. **repotia**: marriage feasts, held the day after the wedding at the house of the bridegroom, so-called, according to Festus, *quia quasi reficitur potatio.* According to Acron they were held the 7th day after marriage, when the bride revisited her parents. **aliosve dierum**, like *vanis rerum*, above, vs. 25.

61. **albatus**, in holiday attire, which was white, opp. *atratus*, in mourning: cf. Pers. 2. 40. **ipse**: he was too mean to trust a slave. **cornu**: the miser kept his oil in a common horn. **bilibri**: though it held the large quantity of two pounds, he brought it to table, being too economical to buy a neat flask for

table use, or fearing some oil might be spilt in drawing it from the large horn.

62. **instillat,** 'pours drop by drop.' Oil was used with boiled cabbage: Pers. 6. 69: *unge puer caules.* **veteris non parcus aceti**: *aceti* is παρὰ προσδοκίαν, for wine. The old miser gave the guests as much old—vinegar (the *mutatum vinum*) as they chose to drink. If we understand it to be really vinegar for dressing their cabbage with which is meant, the following difficulties meet us:—Old vinegar is the best, not the worst, as Orelli says. Vinegar was only taken with raw cabbages, not boiled: Cato R. R. c. 156: *crudam* (*brassicam*) *si edes in acetum intinguito:* and the cabbages here mentioned are evidently boiled, as oil was used with them. Macleane and Schütz suppose Av. put vinegar in plenty on the cabbage, to make it too sour for any one to eat but himself.

64. **utrum**: Avidienus or Gallonius. **aiunt,** as the saying is, τὸ λεγόμενον.

65. **mundus erit, qua non.** The wise man will be refined (but only) so far as not to give offence by meanness: see Crit. Note. *qua* marks the point at which the wise man will limit his refinement. For even *munditia* may be in excess, and Hor.'s precept exactly agrees with Cicero's De Off. 1. 36. 130: *adhibenda praeterea munditia est non odiosa neque exquisita nimis, tantum quae fugiat agrestem et inhumanam negligentiam.* This passage establishes *qua* against *qui* here.

66. **miser**: supply *erit.* The wise man will not be unhappy through excess on either side. *cultus,* genitive, depends on *miser:* like *cerebri felicem,* 1. 9. 11: Stat. Theb. 4. 403: *Ah miseri morum.* Plin. Pan. 58: *miseros ambitionis;* 'unhappy in his mode of life.' Dill. says *cultus* depends equally on *miser* and *partem.*

67. Albucius may or may not be the Albucius of 2. 1. 48. **munia didit,** 'while appointing their several tasks.' A good example of such *saevitia* is furnished by Ballio in the Pseudolus of Plautus, 1. 2. 80 *seqq.* **didere** is a poetical verb esp. used by Lucretius.

68. **simplex,** homely. He thought too little of refinement to look after his servants, who offered greasy water to his guests to wash their hands in, ὕδωρ κατὰ χειρός.

71. **valeas**, a potential or modified future, a usage of which Horace is fond in the Satires: cf. *credas* in vs. 72; *sim*, 1. 4. 70; *paeniteat*, 1. 6. 89; *panis ematur*, 1. 1. 74.

72. **ut**, *quantopere*, 'how.'

73. **sederit**: 'sat well on your stomach.' **tibi** is dativus commodi.

74. **miscuerīs**, 2nd pl. *miscuerītis*, fut. perf. It is not a license.

76. **pītuīta**, trisyllabic, as Ep. 1. 1. 108. So *fortuītus*, Juv. 13. 225. *Pituita* has its full measure, Catull. 23. 17: *Mucusque et mala pituita nasi.* Hence it is most unlikely that Horace shortened the first syllable, as L. Müller thinks, Index S. V., who believes Hor. only uses synizesis with syllables beginning with *-i.*

77. **desurgat** in prose would be *surgat de*, as Or. says: cf. *emetiris acervo*, vs. 105 infra. **cena dubia**, *i. e.* a magnificent banquet, to express which Horace makes use of a joke of Terence, which he knew was well known to his readers, Phorm. 2. 2. 28: P. *cena dubia apponitur.* G. *Quid istuc verbi est?* P. *Ubi tu dubites quid sumas potissimum.*

78. **vitiis**, 'excesses,' vs. 21, supra.

79. **adfigit**, *προσηλοῖ*, 'nails to the ground'; cf. Plat. Phaed. p. 83 D., where Socrates says that each pleasure and each pain have, as it were, a nail, with which they nail the soul to the body, and make it corporeal. **divinae**: the divinity of the mind or soul was a definite dogma of the Stoics and Pythagoreans. Cic. Senect. 21. 78: *audiebam Pythagoran Pythagoreosque numquam dubitasse quin ex universa mente divina animos delibatos haberemus.* Virg. 6. 746:

> Donec longa dies perfecto temporis orbe,
> Concretam exemit labem purumque reliquit
> Aethereum sensum atque aurai simplicis ignem.

Cf. Cic. Tusc. 5. 13. 38: *humanus animus, decerptus ex mente divina.* Mr. Purser also quotes M. Aurelius, 12. 26: *ὁ ἑκάστου νοῦς θεός*; 2. 4: *μέρος—ἀπόρροια θεοῦ*; 5. 27; *ἀπόσπασμα θεοῦ*; Cic. Tusc. 1. 26. 65: *Ergo animus ut ego dico divinus est; ut Euripides audet dicere, deus.*

80. **alter**, the other, *i. e.* the man of spare diet. **dicto citius** belongs both to *curata* and *dedit sopori*. The light meal is quickly despatched: sleep comes as soon as courted. To take it with *curata* alone would be hyperbolical.

84. **tenuatum**, by poor living: cf. Tac. Ann. 15. 63: *senile corpus et parvo victu tenuatum.* **ubique** = *et ubi*, 'and when.'

86. **quidnam accedet.** For the sentiment cf. Cels. 1. 1, fin., quoted by Heindorf: *cavendum ne in secunda valetudine adversae praesidia consumantur.*

89–93. See Crit. Note. **rancidum**: *leviter tantum putentem*, Comm. Cruq., 'high.' That must be the sense here, but Lucretius uses the word of rotting carcases, 6. 1155.

90. **erat.** Kennedy, Pub. Sch. Grammar, p. 460, says of *non quia* with indicative: 'If the cause denied is one which is not conceivable, *non quod*, *non quia* take the indicative'; and he quotes this passage, and Livy 10. 41: *non quia plus victis animi est.* The Ciceronian rule, however, seems to be that *non quia* is used with ind. when a real fact is stated, the application of which is denied in the case considered: Planc. 32. 68: *non quia multis debeo.* Later writers, however, used *non quia* of false reasons: Liv. 33. 27: *non quia satis dignos eos credebat.* Tac. Hist. 3. 4: *non quia industria Flaviani egebat.* There is no inconceivability in these two passages. According to the Ciceronian rule, the words of Horace here would imply that the ancients had no noses.

91. **vitiatum**, 'turned' = *mutatum*, vs. 58.

92. **integrum**, 'fresh,' opp. *vitiatum.*

93. **heroas**, 'worthies of old.' Or. quotes Virg. Moret. 60, of the rustic Simulus: *Ergo aliam molitur opem sibi providus heros.* **tellus—prima**: the earliest inhabitants were often said to be γηγενεῖς: cf *primis—terris* 1. 3. 99.

94. **das aliquid famae**, 'you set some store by good report, which enthralls the ears of men more grateful than song'? It is difficult to decide between **occupet** and *occupat; occupat* simply makes a general statement: *occupet* urges a reason why some value should be set on good report. If *das aliquid famae* is a question, I should fancy *occupat* was the more likely reading: if not, *occupet* is perhaps better. Porph. here tells of Antisthenes the following story: *is enim cum vidisset adolescentem*

luxuriosum Acroamatibus deditum, ait, miserum te, adolescens, qui numquam audisti summum acroama, laudem tuam. Cf. Plin. Ep. 7. 32, quoted by Bentley: *est enim, ut Xenophon ait,* ἥδιστον ἄκουσμα ἔπαινος.

95. **grandes—grande**: the same epithet is purposely repeated.

97. **patruum**, the uncle, the type of severe respectability. Cf. Carm. 3. 12. 3: *patruae verbera linguae.* Serm. 2. 3. 88: *ne sis patruus mihi.* **vicinos**, sc. *iratos.*

99. **as**, 'a penny to buy a rope' to hang yourself. Lucian, Tim. 20 (quoted by Bentley): ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι χθὲς μὲν οὐδὲ ὀβολὸν ὥστε πρίασθαι βρόχον ἐσχηκότας ἄφνω δὲ τήμερον πλουσίους: Plaut. Pseud. 1. 1. 86: Ps. *Sed quid de drachma facere vis?* Ca. *Restim volo mihi emere.* Ps. *Quamobrem?* Ca. *Qui me faciam pensilem.* Bentley quoted these passages to prove that *as*, not *aes*, is the true reading; a certain coin being mentioned in all three passages—an obol, a drachma, and an as. **Trausius**, some penniless bankrupt. **inquit**: sc. *quispiam*, cf. 1. 4. 79.

101. **amplas**, Lucr. 5. 942: *pabula dura tulit, miseris mortalibus ampla.*

102. **quod superat**: accusative after *insumere.* Can you not find a better use for your superfluous wealth?

103. **indignus**, sc. *qui egeat.* Orelli compares Plaut. Curc. 4. 2. 27: *Indignis si male dicitur, male dictum id esse dico.* So ἠττηθεὶς οὐκ ἄξιος ὤν, Arist. Nub. 522.

104. Horace's concern for the ruinous condition of the temples is remarked by Orelli: cf. Carm. 3. 6. 2: *donec templa refeceris.*

105. **emetiris** = *metiris ex*, like *desurgat*, supra 77. Persius, 3. 70, imitates the word, using *elargiri.*

106. **nimirum**: ironical, 'you will of course prove the one exception to the general rule, that change and disaster is the lot of men.'

107. **risus**, γέλως, a laughing-stock, as you will very likely be one day, when you are left penniless. **uterne**: so *quone*, 2. 3. 295: *quantane* 2. 3. 317. *ne* is pleonastic: so *numne.*

108. **ad casus dubios,** 'against the changes and chances of life.'

109. **adsuerit,** transitive, like *insuevit*, 1. 4. 105. **superbum** belongs both to *mentem* and *corpus*.

110. **metuens futuri,** 'afraid of the future'; doubting as to what to-morrow may bring forth. Cf. Carm. 3. 19. 16: *rixarum metuens*. 3. 24. 22: *metuens alterius viri*. Ep. 2. 2. 15: *metuens pendentis habenae*.

111. **aptare** specially means to put on, or to get ready for putting on, armour and weapons. Hence **idonea bello** means arms for personal use in time of war, and is not to be made too general.

112. **quo magis his credas.** Horace now inculcates his sermon by showing that Ofellus practised what he preached.

113. **intĕgris**: so 2. 4. 54: but *intĕgrum*, 92 supra. **novi**: notice the construction: *ego puer parvus* is equivalent to *me puero parvo*. For this idiom Heind. quotes Cic. de Sen. 9. 30: *ego L. Metellum memini puer—ita bonis esse viribus extremo tempore aetatis*. Quint. 8. 3. 31: *nam memini juvenis admodum inter Pomponium ac Senecam praefationibus esse tractatum*. Plat. Charm. 8: μέμνημαι δὲ καὶ ἔγωγε καὶ παῖς ὢν Κριτίᾳ τῷδε συνόντα σε. **puer**: probably about the year 55 B. C. **latius usum**: Bentley, while preferring *lautius*, the emendation of Stephens, to *laetius*, that of N. Heinsius, quotes De Bell. Civ. 3. 16: *rem frumentariam expediendam qua anguste utebatur*, to prove there is no necessity for either.

114. **metato.** After the Battle of Philippi the veterans of Octavian were allotted lands in different parts of Italy. The former owners were dispossessed without compensation. Virgil thus lost his property, and thus Propertius lost his. A survey of the lands to be assigned was necessary; *metari* is regularly used of this survey; *pertica* or *decempeda* was the pole, or measuring rod, used by the *metatores;* so Propertius, lamenting his losses, says, 4. 1, 130, *Abstulit excultas pertica tristis opes*. So *metato*, 'surveyed,' comes to have the meaning of 'forfeited' here. *metatus* is often passive, as though from a form *metare*, which does exist: Virg. Cul. 172.

115. **fortem mercede colonum** 'a hardy tiller of the soil for hire.' Umbrenus, the veteran, seems to have been a sensible man, and to have recognized the fact that he would get more out of the farm by leaving an honest farmer like Ofellus to work it, than by taking it on his own hands. He, therefore, left him and his family on the farm, paying him so much for working it. It is idle to speculate whether the pay was to be in kind or in money. Cf. Juv. 8. 245: *Arpinas alius Volscorum in monte solebat Poscere mercedes alieno lassus aratro. Colonus* often means a farmer who cultivates another's land. Macleane and others say it here means a tenant, and that *mercede* is the rent Ofellus paid to Umbrenus, but I do not think that is the meaning, though practically the two explanations come to the same thing.

116. **non temere,** 'not lightly,' *οὐ ῥᾳδίως*; not without a cause. **profesta,** on a working day, opp. to *festus* or *sacer,* Carm. 4. 15. 25.

119. **per imbrem:** when the rustics are forced to be idle. Bentley well compares a jovial passage in Arist. Pax. 1140:

> *οὐ γάρ ἐσθ' ἥδιον ἢ τυχεῖν μὲν ἥδη 'σπαρμένα*
> *τὸν θεὸν δ' ἐπιψακάζειν καὶ τιν' εἰπεῖν γείτονα,*
> *εἰπέ μοι τί τηνικαῦτα δρῶμεν ὦ Κωμαρχίδη;*
> *ἐμπιεῖν ἔμοιγ' ἀρέσκει τοῦ θεοῦ δρῶντος καλῶς.*

120. **bene erat,** 'we had good cheer': cf. 2. 8. 4; 2. 8. 19. *bene esse* is a general phrase, but sometimes limited in application to the enjoyments of the table. **urbe,** Rome.

121. **pensilis,** hung up for winter use. Plin. H. N. 14. 1. 3: *durant aliae per hiemes pensili concameratae nodo.* **secundas—mensas:** second course = our dessert; called *mensae,* because the tables were removed, to be cleared and reloaded. Several small tables were often used; hence the plural. **duplice ficu:** the fig slit up for drying, and so doubled.

123. **post hoc—magistra:** 'Afterwards we had a game at drinking under the presidency of a forfeit.' Orelli joins *ludus* and *potare* closely together, and quotes, as others had done before him, Plaut. Stich. 5. 4. 43, seqq.: *agedum, Stiche: uter demutassit poculo multabitur—Si peccassis multam hic*

retinebo illico. According to this view, *culpa* would mean a violation of the laws of the drinking bout, to be followed by *multa*, a fine or forfeit; in Plautus the fine is losing a cup of wine (not having to drink an extra one); and this *culpa* involving a *multa*, a forfeit, would serve instead of an *arbiter bibendi*, or *magister*. This is probably the best view to take. As for Heindorf's view, that *magistra potare* is = *magistra potandi*, it is impossible in Horace. He took *ludus* to mean some definite game, as dice, for instance. Porph. says: *Si quando libere potare volebant antiqui, id est, sine archiposia, dicebant se magistram facere culpam.* This shows he simply knew nothing whatever about it. Others say that *culpa* means 'excess'—'each person took as much as he pleased, restricted only by the feeling that excess was culpable.'—M'Caul.

124. **venerata**, passive, as in Virg. Aen. 3. 460. There is an archaic form *venero* in Plautus, *e.g.* Truc. 2. 5. 29. **ita—alto**: these must be taken as the very words of the prayer to Ceres, quoted in oblique narration; an offering was made to the goddess, perhaps with words to this effect: *ita Ceres alto culmo surgas, ut ego hanc molam tibi lubens facio;* or else a prayer thus: *ita Ceres alto culmo surgas: seria frontis nobis explica:* see on 2. 3. 300. Mr. Ellis has noticed the similarity of Plaut. Most. 1. 3. 25, where Scapha's words *ita Philolaches tuus te amet* are referred to by Philolaches thus: *quid ais scelesta? quomodo adjurasti? ita ego istam amarem?*

125. **explicuit**, 'smoothed,' as Carm. 3. 29. 16. **contractae**, 'knitted.' *caperare* is used in Plautus in this sense, Epid. 5. 1. 3.

128. **pueri**, 'my sons.' We cannot look upon Ofellus now as possessing a number of slaves, *ditis examen domus;* so the *pueri* are the *gnati*, cf. vs. 115. **nituistis**: *nitere* is used of those who are in good case, well-fed and well-dressed. **ut**, 'since,' 1. 6. 27. *nitidus* = λιπαρός.

129. **propriae telluris erum**, 'as lord of the soil to hold it as his own.' *propriae*, a tertiary predicate, is much better than the weakly-supported *proprie*. Lucil. 478: *proprium nil nemi-nem habere;* and 664: *Cum sciam nil esse in vita proprium mortali datum Jam qua tempestate vivo chresin ad me recipio.*

130. **statuit**, 'has fixed,' as the abiding possessor.

132. **postremo**, 'at last': supposing neither want of thrift, nor ignorance of law, cause his ejection, death certainly will. Although *postremum* has very much better authority, yet I read *postremo* with Schütz: I fancy the transcribers thought another possessor was wanted after *expellet*. Horace would not have used *postremum* as an adverb, and to take it as an adjective gives wrong sense.

133. **nunc ager**: Anthol. Pal. 9. 74. 1; 3. pp. 238, 410: *Ἀγρὸς Ἀχαιμενίδου γενόμην ποτε νῦν δὲ Μενίππου καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον. καὶ γὰρ κεῖνος ἔχειν μέ ποτ' ᾤετο καὶ πάλιν οὗτος οἴεται, εἰμὶ δ' ὅλως οὐδενός, ἀλλὰ Τύχης.* **sub nomine**, to be taken with *Umbreni* only, not with *dictus*. **Ofelli dictus** go together, 'called that of Ofellus.'

134. **cedet**. Bentley's reading *cedit* is possibly right: the terminations of verbs were easily confounded, and *cedit* as a general statement includes the past as well as the present and future, more naturally than *cedet* does.

136. Cf. Virg. Aen. 6. 95: *Tu ne cede malis, sed contra audentior ito;* 1. 207: *Durate et vosmet rebus servate secundis.*

SATIRE III.

All save the Sapiens are Mad. About 33 B.C.

Damasippus (see vs. 16), who had lost all his property through dealing in antiques, and had been converted, when on the point of committing suicide, to the Stoic view that the above text is true, by the sage Stertinius, repeats to Horace the discourse of Stertinius on that text: Madness is folly and ignorance of truth, 43. There are many kinds of madness—there is the raving lunatic, 53–62; but Damasippus, who wastes his all on curiosities, and the creditor, who rashly trusts him, are mad, too, 64–76. Ambition, avarice, luxury, superstition, are all phases of madness, 78–80; in fact, all but the *Sapiens* are mad, 81; but especially the man of avarice, 82–98. Staberius thought so much of riches that he forced his heirs to inscribe the amount of their inheritance on his tombstone. It is difficult to say whether he or Aristippus, who made his slaves throw away their burden of gold, was more insane, 102–105. The miser who hoards his wealth, never to use it, is insane, 105–128; he often goes mad worse than Orestes, poisoning his relatives for their money, 131–141. Opimius the miser was mad, who would rather die of starvation than pay for what would keep him alive. The two most common types of madness are avarice and its opposite, prodigality, as exemplified in Aulus and Tiberius Oppidius, 168–175. Ambition, too, is another kind of madness, 179–186. Agamemnon, who slew his daughter from a confusion of the ideas of right and wrong, was as mad as mad Ajax, who slew sheep, taking them for men, 187–223. The prodigal is next exposed: Nomentanus, who gave away his property wholesale; young Aesopus, who dissolved and drank a pearl; the young Arrii, who lunched on nightingales, were all mad, 225–246. The infatuated lover is as mad as a grown man playing hobby-horse and other children's games, 247–272. Love is bad enough when it only makes men silly; though the lover who seeks for an omen of his sweetheart's affection by shooting apple-pips at the ceiling, and the old dotard lisping amorously, are both out of their senses; but what of the murders and suicides occasioned by love? 272–280. Next, the superstitious are mad; for instance, a man who prayed to the

gods every day to grant him immortality: or the mother who kills her child by plunging him in the Tiber to fulfil a vow, 280–295. 'I, Damasippus, may be mad, but woe to the man who calls me so! He shall be told to look behind him,' 295–299. Damasippus then, at Horace's request, points out wherein Horace's insanity consists, namely, in building fine houses, and in aping the great in other ways—like the frog trying to equal in size the calf—in writing poetry, in ill-temper, and in living beyond his means, 300 ad fin. The date of the Satire is fixed from the mention of the aedileship of Agrippa, vs. 185, in 33 or 32 B. C.

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1. **si**: see Crit. Note. The student must beware of defending the false reading *scribīs* by *miscuerīs*, etc.: see 67 infra, 2. 2. 74.

2. **membranam**, 'parchment,' for transferring his notes to from his *tabulae*. In Horace's time completed books were still written on rolls of *papyrus;* and parchment, *membrana Pergamena*, which was still expensive, was only used either for the wrapper of the papyrus-roll, or for the author to make his fair copy on. It is only used once more by Horace, and in the plural, A. P. 389: *membranis intus positis*. In Catull. 22. 7, it is also in the plural (in the ms. reading defended by Munro), and means 'parchment wrappers.' **retexens**, 'cancelling': lit. unweaving, like Penelope her web.

3. **benignus**, with gen. like *parcus*, 2. 2. 62: *prodigus*, Ep. 1. 7. 42.

4. **dignum sermone**, 'worth mention,' λόγου ἄξιον. **quid fiet**, 'what will come of it.' **huc**, *i.e.* to your country house, his Sabine villa, given him by Maecenas about 34 B.C. **fugisti**: we have several instances of the thoughtful Romans enjoying an escape from the tumultuous Roman festivals or games. Cic. Att. 2. 1: *gladiatores cupide relinquenti*. Cf. Juv. 11. 191 *seqq*.

5. **Saturnalibus**: from the 17th to the 19th of December, originally only one day: Catull. 14. 15: *Saturnalibus optimo dierum:* the chief festival of the Roman year, when great license was permitted—drinking, gambling, and all sorts of rioting were legal: slaves enjoyed temporary freedom, 2. 7. 4. Our Christmas holidays have taken the place of the old Roman festival.

sobrius: though you might have indulged a little at such a season, when everyone else was drinking: cf. Juv. 7. 96: *vinum toto nescire Decembri.* To join together *sobrius ergo* misses the point.

6. **promissis**: A. P. 138: *Quid dignum tanto feret hic promissor hiatu?* **nil est**, 'there's nothing forthcoming': others take it to mean 'it's no use' your blaming your pen, like *nil agis*, 1. 9. 15.

7. **calami**, pens made of reeds. The indolent writer blames his pen, Pers. 3. 12:—

> Tunc queritur, crassus calamo quod pendeat umor,
> Nigra quod infusa vanescat sepia lympha,
> Dilutas queritur geminet quod fistula guttas.

8. **iratis dis natus** is a poetic common-place: cf. Juv. 10. 129; Serm. 1. 5. 98. The addition of **poetis** *παρὰ προσδοκίαν* introduces a comic touch. Prof. Davies suggests that *deabus* would be expected.

paries: the innocent wall gets thumped by the sterile bard. In Persius it is the back of the studying couch that comes in for it: 1. 106: *Nec pluteum caedit nec demorsos sapit ungues.*

9. **minantis**: so Ep, 1. 8. 3. ἀπειλεῖν sometimes = 'to boast,' Hom. Od. 8. 383: *ἦ μὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους*, or 'to promise,' Il. 23. 863.

10. **si**: 'if only,' 'once,' 'as soon as': cf. Catull. 14. 17: *nam si luxerit;* Ep. 1. 7. 10: *Quod si bruma nives Albanis illinet agris.* **vacuum**, 'free from cares,' as he expected to be in the country. **tepido**, it was winter time: *tepidus* is 'warm,' when contrasted with *frigidus*: 'cool,' when contrasted with *calidus*: thus *tepidum jus* is cold gravy: *tepidus sol*, the heat of the sun cooling down towards evening, Ep. 1. 20. 19.

11. **Platona**: probably the comic poet Plato, who flourished 428–389. The other three mentioned are poets; and Horace, as we have seen from 1. 4 and 1. 10, regarded the poets of the old comedy as his true predecessors. **Eupolis** and Plato both were of the old comedy, 1. 4. 1. **Menander**, the chief poet of the new comedy, lived 342–291. **Archilochus**, the inventor of Iambic verse, and a true satirist, lived 714–676: see Mahaffy's Gk. Lit. 1. 157–160.

13. **invidiam placare paras**, *i.e.* by giving up satire, which had made him unpopular. We see evident attempts to appease this envy, as in 1. 4. 64 *seqq.*, 1. 6; 2. 1. 39 *seqq.* **virtute relicta**: giving up the castigation of vice is meant.

14. **contemnere**: people will not cease to dislike you; they will, besides, despise you.

improba Siren, 'the bold Siren'; bold or shameless, because of their forwardness in inviting Ulysses to come to their island. *improbus:* see 1. 3. 56. For the Sirens, see Hom. Od. 12. 39, *seqq.* **quicquid**: namely, 'fame.' **vita**: instr. abl.

16. **Damasippus** is certainly the Damasippus mentioned by Cicero as having statues and gardens for sale, Att. 12. 29. 2; 33. 1; Fam. 7. 23. 3: he had acquired considerable fame as an amateur dealer in articles of *vertu*. Cic. says of him, in the last passage cited, *si Damasippus in sententia non manebit aliquem pseudodamasippum vel cum jactura reperiemus*, as if he were quite at the head of his trade, and had imitators in it. Damasippus adds another to the characters taken from Cicero's letters by Horace. He probably really lost his wits owing to his losses, and a main feature of the Satire is the fact that a notorious lunatic proves all the world is as mad as himself.

17. **verum** may be either 'sincere,' or 'sound.' **tonsore**: Damasippus had turned philosopher, and grown a large beard as such, vs. 35. *tonsore* is *παρὰ προσδοκίαν*.

18. **Janum ad medium**, 'at the central Arcade,' where many bankers and money-lenders did business = 'on 'Change.' All thoroughfares (*transitiones perviae*, Cic. N. D. 2. 27. 67) might be called *Jani*, because of the double entrance; and in or leading into the forum were three Jani, perhaps covered ways, or arcades; and Livy, 41. 27 speaks of *tres Janos faciendos* in a certain town, probably in imitation of those in Rome. Becker, however, supposes that the Jani were three buildings, similar to the Janus Quadrifrons, which still stands in the Forum Boarium, constructed of four archways joined in a square, with an *attica*, or chamber, above them. He thinks that the bankers transacted business partly in those chambers, and partly below, under the archways (Burn, 'Rome and the Campagna,' p. 105, referred to by Prof. A. S. Wilkins on Ep. 1. 1. 54). In any case 'the middle Janus' was the place where, perhaps not excepting the *Puteal Libonis*, most business was done in lending and

investing money in Rome. It corresponded to our Stock Exchange to some extent. Cic. Off. 2. 25. 90: *de quaestuosis, de colligendis parandis, nullum etiam de utendis, commodius a quibusdam optimis viris ad Forum medium sedentibus quam ab ullis philosophis ullis in scholis disputatum*. Cic. Phil. 6. 5. 15: *Iane! Forus medius in L. Antonii stomacho sit? quis umquam in illo Foro inventus est, qui Antonii malis communem fortem expensum?* Cf. Ep. 1. 1. 54: *hinc Forus summus ab imo prodeat*. Bentley, on this last passage, supposed *Forus* to have been a single street leading into the Forum, rendering *summus ab imo* 'from the top to the bottom,' and here *medium ad Forum* = at the middle of this street: but the passage from Livy seems decisive in favour of three *Fori*.

10. **fracta est**, 'was wrecked': the metaphor is generally supposed to be derived from shipwreck, of which *frangere* is often used. Cf. A. P. 20: *fluctu iactatur Atellae*. Cicero has *patrimonio naufragio*. Sall. 14. 41. Cat. 2. 11. 24, *naufragorum ejectu et debilitata manus*.

20. **excussus**: the metaphor from shipwreck is still kept up. *excussus* is used of a pilot knocked overboard: Virg. Aen. 1. 115: *excutitur magister*. Aen. 6. 353: *excussus magister*, Curt. 4. 4: *ut gubernator in mare excidentem e puppi*. It is still oftener used of a person being thrown from horseback, or out of a chariot, but I do not think that is the metaphor here.

20. **quaerere**, 'to ask,' not 'to hunt after,' unless we suppose a zeugma in *quaerere* here and in 22; which, however, is quite a possible construction.

21. **quo vafer—aere**, 'what was the genuine bronze in which the wily Sisyphus had bathed his feet.' In a fragment of the Sisyphus, a satyric drama of Aeschylus (fr. 229 Dind.) occur the words: *Λεοντοβάμων τοῦ σοφοῦ χαλκήλατος*: 'where is the brazen pan mounted on a lion?' Damasippus refers to that particular pan. There were forged ones in circulation, though, and he used to try and find which was the genuine one. The footbath of Sisyphus certainly carries the mania of antiquaries to a higher point than Evander's dish, 1. 3. 90. **vafer**: Sisyphus was proverbially the cunningest of men: ὁ σοφώτατος πάντ' ἀνθρώπων, Hom. Il. 6. 153. [There is no allusion in the passage to the so-called *aes Corinthium*.]

22. **fusum durius,** 'stiffly cast,' opp. *mollius*, Virg. Aen. 6. 847: *Excudent alii spirantia mollius aera.*

23. **callidus—ponebam,** 'I knew to a nicety the exact value to place on a given statue.' **ponebam** = *pretium statuebam.* Cf. Carm. 4. 8. 12: *pretium dicere muneri.* **milia centum,** 100,000 sesterces, about £870.

24. **unus,** 'the one of all others': 'I excelled,' 2. 6. 57.

25. Owing to his cleverness in bargains, Damasippus was surnamed by the crowded street-corners (*compita*), where auctions were held, **Mercurialis,** 'the favourite of Mercury.' Cf. Carm. 2. 17. 28: *Mercurialium—virorum.* Mercury, the lucky god (ἐριούνιος), was supposed to have taken him under his special protection. If *Mercuriale* is read, the meaning is different: he was given a 'Mercurial name': *i. e.* he was called 'Mercury.' (Dill. and Krüger, though reading *Mercuriale*, say Damasippus was surnamed *Mercurialis*, but they are the only commentators who explain *Mercuriale* so.) But the construction is in favour of *Mercuriali:* it is the same as vs. 46 infra: *qui tibi nomen insano posuere.*

27. **purgatum,** with gen., like καθαρθῆναι τῆς νόσου.

28. **mire** is to be given to *emovit.* **novus:** the new disease in Damasippus's case was his πολυπραγμοσύνη, his busying himself about other people's affairs, a vice of which the Stoics were sometimes accused: the vice which the Athenians disliked in Socrates. **cor,** the stomach = καρδία, Thuc. 2. 49; so *cardiacus* 161 infra, and Juv. 5. 32, is a person with disease of the stomach. **trajecto:** according to Porph. this was a technical word with physicians for diseases changing their seat.

30. **ut—cum:** to be joined together, 'as in the case of a person afflicted with lethargy, who suddenly, owing to the malady changing its seat, takes to boxing, and assails his doctor.'

31. **huic simile:** *i. e.* 'provided you don't assault me.' **o bone:** ὠγαθέ, a familiar, but rather short mode of address, used in remonstrances.

32. **ne te frustrere:** in comedy often *ne frustra sis*, 'don't deceive yourself, in supposing *you* are in your senses.' Damasippus is slightly nettled by Horace's answer, which seemed to imply that he, Damasippus, was a dangerous lunatic. **insanis et tu,** 'you are mad as well as I.' Damasippus nowhere denies his own insanity: see vss. 40. 298. Hence I must

retract my adherence to Schütz's view, mentioned on 1. 3. 141. **stultique prope omnes**: the Stoic doctrine was that *all* fools were mad, πᾶς ἄφρων μαίνεται: why, then, does Damasippus add the limitation **prope**? The fact is, that *prope* really has little force; Carm. 4. 14. 20: *indomitas prope qualis undas exercet Auster.* Sat. 1. 3. 98: *utilitas justi prope mater et aequi;* vs. 268 infra: *tempestatis prope ritu Mobilia:* in all these passages *prope* might be omitted without altering the sense: and so *fere* in the line *Quis paria esse fere placuit peccata,* 1. 3. 96: so σχεδόν softens an assertion.

Notice how Hor. connects his main subject, viz., the madness of mankind, with his exordium, by seeming accident. He seems to have considered that this apparent drifting into his subject showed art by concealment of it: cf. 1. 3 and 1. 6.

33. **Stertinius**, an oracle among the Stoics, but unknown to us, save from this passage and Ep. 1. 12. 20 (*Empedocles an Stertinium deliret acumen*), where Acron tells us he wrote two hundred and twenty volumes in Latin on the Stoic philosophy. **crepat**: Carm. 1. 18. 5: *Quis post vina gravem militiam aut pauperiem crepat?* **unde**, 'from whose lips' = *a quo:* cf. 1. 6. 12; 2. 6. 21.

35. **sapientem pascere barbam**, 'to cultivate a philosophic beard.' *sapientem* is to be joined to *barbam*, as *sapiens* to *porticus* in Pers. 3. 53: *Quaeque docet sapiens braccatis illita Medis Porticus.* ἐκ πώγωνος σοφός was a Greek proverb. *pascere*, as τρέφειν (cf. the late Greek πωγωνοτροφεῖν), is used of letting the hair grow long: Virg. Aen. 7. 391: *sacrum tibi pascere crinem:* see on 1. 3. 133.

36. The Fabrician bridge still connects the island in the Tiber with the left bank. It was called from Fabricius, by whom, when *curator viarum* in 62 B. C., it was built of stone. On one of the still remaining arches we read L. FABRICIVS C. F. CVR. VIAR. FACIVNDUM COERAVIT IDEMQVE PROBAVIT.

37. **male re gesta**, 'after my failure.' **cum vellem**, 'when I was about to.' *vellem* is often used as an auxiliary verb in this sense. **capite operto**: it was customary with those about to destroy themselves, or to devote themselves to death, to shroud their head. So Plat. Phaed. 118 A. of Socrates; Xen. Cyrop. 8. 7. 28 of Cyrus; Suet. Caes. 82 of Caesar; Livy 8. 9 of Decius. Cf. Liv. 4. 12: *multi ex plebe capitibus obvolutis se in Tiberim praecipitaverunt.*

38. **dexter**, 'on the right,' and so with propitious omen. 'velut *θεὸς σωτήρ*,' Or. **cavĕ**: but *cavē*, Epod. 6. 11; Ep. 1. 6. 32: cf. *vidĕ sis*, Pers. 1. 108: cf. *pută*, 2. 5. 32: Pers. 4. 9. As Schütz remarks, these shortenings are a relic of the old freedom of the dramatists, who allowed a long syllable to be shortened by the influence of the tone on another. **faxis**, an old form for *feceris* (probably shortened from *fecesis;* according to some from *fac-si-sis;* according to others, *-sim* is directly appended to the root *fac*).

39. **malus pudor**, 'false shame.' **angit**, a very strong word: *ἄγχει*, *ἀπάγχει* are so used.

41. **furere**: Porph. adds the remarkable comment: *ostendit quid sit furor, ut Lucilius.* This certainly looks as if the subject of this satire, as of so many others, was taken from the older poet.

43. **cumque** belongs to the first *quem*, as well as to the second. Observe **mală**, before *st*, 1. 9. 72.

44. **caecum agit**: so *caecos rapit*, Epod. 7. 13, according to the reading adopted by Bentley. **Chrysippus**: 1. 3. 127. **porticus**: the *στοὰ ποικίλη* at Athens, where Zeno lectured, whence the name Stoic. **grex**: the flock, *i. e.* the school. In Ep. 1. 4. 16, Horace calls himself *Epicuri de grege porcum:* cf. Cic. Fin. 1. 20. 65; De Orat. 1. 10. 42.

45. **autumat**, 'names': an archaic word common in Plautus; once in Terence; hence, perhaps, it belonged to the language of **talk**; not used by Cicero. **formula** (*ὅρος*, *κανών*), 'definition.'

51. **variis—partibus**: a pregnant instrumental ablative: 'by leading them in different directions': lit. 'by different directions.' It is the sort of ablative Propertius delights in.

53. **caudam trahat.** Porph. is probably right in saying that this is derived from the custom of children tying a tail (a dish-clout ?) to those they wished to make fun of.

54. **nihilum metuenda**: *nihilum* here used adverbially. **timentis**: the simplest way is to take this as masc., 'of the man who fears,' as Dill. takes it: so *ruentis* in 57. Schütz takes *timentis* to agree with *stultitiae*, attracted to the latter out of its natural construction, which should be *timens* or *timentium*. But if we adopt this view (a very good one if the sentence stopped at *timentis*), we have to supply *stultitia* as nom. to

queratur in 55, or to take *stultus* out of it as nominative, returning to *stultitiae* to agree with *ruentis* in 57, and we must surely have a personal nominative again to *audierit* in 60.

55. **campo**, 'the plain,' not Campus Martius.

56. **varum**, 'differing from'; the dat. is like *meretrici dispar*, Ep. 1. 18. 3. So *differt sermoni*, 1. 4. 48. So *discolor* regularly takes dat. *varus*, prop. of men with the legs bent out from the knees, 'knock-kneed,' opp. *vatius* and *valgus:* hence 'distorted, crooked, diverging.' Pers. 6. 18: *geminos, horoscope, varo Producis genio.*

57. **clamet**: sc. *licet*, 'though,' 2. 2. 126.

58. **amica mater**, 'his loving mother,' φίλη μήτηρ. *amica* is used with emphasis as the first word, to point out that the madman might well listen to the voice of those who naturally must have friendly feelings towards him. Schütz, Dillenburger, Fritzsche, Holder, ed. min., and others, show bad judgment in supposing it possible that *amica* can be the noun; as if a Roman could place his *amica* before his wife, mother, and sister! Orelli well quotes Cic. Phil. 2. 24. 58: *rejecta mater amicam impuri filii tamquam nurum sequebatur*, to show what would be thought of such *inversi mores*. **honesta**, 'honoured,' 'respected,' 'virtuous,' a very fitting general epithet for *soror*.

59. **serva**, 'take heed'! 'look out'! φυλάττου, a common exclamation in Plautus and Terence, and so one of Horace's every-day expressions. Cf. ἄθρει, 'look sharp'! Aristoph. Eq. 436.

60. **Fufius**, an actor called by Porph. *Fufius Phocaeus*.

61. **cum Ilionam edormit**, 'while sleeping through the part of Iliona.' *edormit*, pres., the usual tense with *dum* in sense of 'while,' after past tenses, and sometimes, see vs. 277, with *cum* in that sense. *Iliona* was the eldest daughter of Priam, married to Polymestor, king of Thrace, by whom she had a son Deiphilus or Deipylus. Her young brother Polydorus was committed to her charge, and she changed him and her son Deiphilus, representing Polydorus to be her son. When Polymestor was bribed to slay Polydorus, he accordingly slew his own son Deiphilus. Pacuvius, the tragedian, made this the subject of his tragedy 'Iliona,' in which the murdered

Deiphilus appeared to his sleeping mother Iliona, and addressed her in these words. I give Ribbeck's reading, Trag. p. 100:—

> Mater, te adpello, tu, quae curam somno suspensum levas,
> Neque te mei miseret, surge et sepeli gnatum tuum prius-
> quam ferae
> Volucresque . . . . . .
> Neu reliquias quaero meas sieris denudatis ossibus
> Per terram sanie delibutas foede divexarier.

Iliona should have sprung from sleep, and replied:

> Age, adsta, mane, audi! iteradum eadem istaec mihi!

(Cf. Cic. Tusc. 1. 44. 106, and Cic. Acad. 2. 27. 88); but the drunken Fufius fell fast asleep in reality; and though the whole house took up the words *Mater, te adpello* from Catienus, the actor of the part of Deiphilus, and shouted them at Fufius, he slept on. **mille ducentis**, 1200, used indefinitely of a large number, as *sexcenti, trecenti, ducenti.*

62. **huic errori**, that of the downright madman.

63. **similem**: sc. *errorem*, cognate acc., which Bentley wished to introduce 301 infra: cf. Aesch. Prom. 977: κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον. Prop. 2. 34. 25: *Lynceus ipse meus seros insanit amores.* Ep. 1. 1. 101: *insanire putas sollemnia.* Sen. de Vit. Beat. 12. 1: *hilarem insaniam insanire.*

65. **integer mentis**: so *i. vitae*, Carm. 1. 22. 1. **esto**: 'let us grant it,' and all the absurdities it will lead to.

67. **acceperis**: the last syllable is short here; but we have elsewhere *miscuerīs, audierīs* in the Satires: the last syllable of 2nd pers. sing., of the future perf., and perf. subj., are common; the second person plural being *-rītis* or *-rītis*. **magis excors**, 'more witless.' I agree with Schütz *magis* is not = *potius*, as Orelli and Heindorf take it, but 'still more out of your senses' than even an *insanus*. The heart was regarded as the seat of intelligence: hence such expressions as *corde sapere.* Cf. Juv. 7. 159: *quod laeva in parte mamillae Nil salit Arcadico juveni.*

68. **praesens Mercurius**: propitious Mercury, the god of luck: hence ἔρμαιον, 'a windfall,' 'a god-send.' Cf. Pers. 6. 62: *Sum tibi Mercurius: venio deus huc ego, ut ille Pingitur.*

69. **scribe decem a Nerio.** This is one of the most disputed passages in the Satires, though the general sense is clear: no legal formulae are strong enough to bind a dishonest debtor. Its interpretation bifurcates according as *tabulas* is supplied from 70 with *decem*, or *sestertia* understood. At first sight it seems as if *tabulas* must be supplied, inasmuch as *decem—non est satis—centum—mille*, look like members of a climax.

Against this it may be urged that *a Nerio* is not co-ordinate with the genitive *Cicutae:* that *scribe* and *a Nerio* are technical phrases: and that it is a mere accident that *decem* is followed by *non est satis*, by *centum*, and by *mille*. *sestertia* is, I think, certainly understood: see the passage quoted *infra* by Bent. from the Digest.

The best view taken is, in my judgment, the following:— **Perellius** in 75 is a money-lender, who lends money to Damasippus. He is the person addressed in **scribe**. **Nerius** is Perellius's banker. **Cicuta** is a second money-lender, more cautious even than Perellius. *scribere* is said of the creditor paying out money which at the same time he enters in his ledgers. Cf. Plaut. As. 2. 4. 34:

LE. Sed vina quae heri vendidi vinario Exaerambo,
Jam pro is satis fecit Sticho? LI. Fecisse satis opinor;
Nam vidi huc ipsum adducere *trapezitam* Exaerambum.
LE. Sic dedero: prius quae credidi vix anno post exegi:
Nunc sat agit: adducit domum etiam ultro et *scribit* nummos.

scribere was to enter in the creditor's books, and this act of *expensilatio* was evidence of the loan. But a still further act of security was to enter the money as paid through a banker, *a Nerio*, here. In such cases, *a* or *ab* was used with the name of the person on whom the payment was charged: cf. Plaut. Curc. 5. 2. 20: *solvi ab trapessita meo.* Cic. Att. 7. 17: *ab Egnatio solvat.* Plaut. 42. 103: *a vobis persolvere.* Flacc. 19. 44: *si praetor dedit, a quaestore numerabit, quaestor a publica mensa.* Perellius not only enters the loan in his own books, but dictates (*dictat*, vs. 76) to his banker to make a similar entry in his books: hence greater security is obtained. For a more technical view of the legal effect of these acts of *expensilatio*, I must refer to Prof. Maguire in 'Hermathena,' vol. 3, p. 136. See also Poste's Gaius, p. 408. Translate: 'Enter: "ten sestertia paid out by Nerius": that will not be enough; add a hundred documents (*tabulas*, a general word, including

syngraphae, "notes of hand"), such as the knotty money-lender Cicuta employs: add a thousand fetters, that Proteus of a borrower will evade them all.' This view is that taken by Prof. Maguire, 'Hermathena,' l. c., with this slight difference, that Prof. Maguire regards **Cicuta** as a second banker or conveyancer: I think he is a second money-lender. He is certainly not to be identified with either *Perellius* or *Nerius*. The word properly means the poisonous hemlock, and, according to Acron, was a surname given to a *fenerator propter asperitatem et amaritudinem morum*.

Understanding *tabulas* with Orelli and Ritter, the words are supposed to be addressed to the rash creditor: 'Write out (for the borrower to sign) ten bonds after the form employed by Nerius: 'tis not enough: add a hundred bonds of the knotty Cicuta: add a thousand fetters: that Proteus of a borrower will elude them all.' Orelli supplies *dictatas* with *a Nerio*, quoting Cic. Att. 16. 7. 7: *Antonii edictum legi a Bruto* (sc. *acceptum*): but the letters of Cicero are full of strong ellipses of the verb or participle, which are not admissible in Horace. Orelli supposes Nerius to have been a *fenerator* (usurer), and so the scholiast on Pers. 2. 14.

Bentley (on Ep. 2. 1. 105) understood *sestertia*, and took *decem a Nerio* as the words of the bond written by the debtor. He supported his view by Digest. 12. 1. 40, where a form of bond is given: *Lucius Titius scripsi me accepisse a Publio Maevio quindecim mutua numerata mihi de domo.*

71. **Proteus**: see Virg. Georg. 4. 387—361; Hom. Od. 4. 455, *seqq.*

72. **malis ridentem alienis**: an imitation of the Greek idiom, Od. 20. 347, *οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισι*: there, however, the meaning is different: 'laughed the wrong side of their mouths,' as our saying is. Horace may have misunderstood the passage, and taken 'to laugh with other people's jaws' to mean 'quite unconcernedly,' which is the meaning here. Our 'laughing in his sleeve' is not the same thing: in that proverb hidden laughter is described; here the Proteus laughs heartily, freely, unconcernedly.

75. **putidius**, 'more addled.'

76. **dictantis**, 'lending,' because the creditor dictated the entries of the money lent to his secretary and banker. **rescribere**, 'to pay back': Ter. Phorm. 5. 8. 28: *Sed transi sodes ad forum atque illud mihi Argentum rursum jube rescribi, Phormio.*

81. I punctuate at **ordine.** The Stoic doctrine was not that all men were mad, but that all fools were mad. Hence *omnis vos* go together. The audience were not to come up to Stertinius one by one, but he was going to prove them mad one after the other, *ordine*, ἐφεξῆς. Hence *ordine* is to be separated from *adite*, joined to *doceo:* besides it is awkward to give two adverbs to *adite*, viz. *propius* and *ordine.*

82. **ellebori:** ἑλλέβορος, *veratrum*, 'hellebore,' a recognised cure for insanity. The best grew at **Anticyra** in Phocis, Strab. 9. 3. The proper name of the place was Ἀντίκιρρα, so called from being on the opposite side of a peninsula to the East of the Crissaean gulf from Cirrha. Cf. A. P. 300: *caput Anticyris tribus insanabile.*

83. **nescio an,** 'I dare say,' 'for aught I know,' 'I rather think.' **ratio,** 'a just view': 1. 3. 115.

84. **Staberi:** nothing is known of him beyond what we are here told. **summam,** 'the amount left to them.' On the tomb of Trimalchio in Petronius 71: *pius fortis fidelis ex parvo crevit, sestertium reliquit trecenties nec unquam philosophum audivit.*

86. **damnati,** participle, 'bound': *damnare* was technically used of obligations in wills: in particular the archaic word *damnas*, an indecl. noun in the phrases *damnas esto, damnas sunto.* **centum paria:** 100 pairs of gladiators would be a very large number. Augustus limited the number to be exhibited by the praetors to 60 pairs at most, twice a-year. The first gladiatorial show at Rome was in 264 B. C., exhibited by Marcus and Decimus Brutus Pera at the funeral games in honour of their father. 25 pairs was thought a large number at funeral games, Liv. 31. 50. Caesar allowed the aediles to exhibit 320 pairs. Gladiatorial shows were finally forbidden by Constantine. **epulum,** either a banquet at a religious festival, or a public banquet given to a large number of people, as here: *epulae*, 'a private entertainment.' Cicero contrasts the two, Mur. 36. 75, 76. **arbitrio Arri,** 'at the discretion of Arrius.' The word in comedy is always *arbitratu* in this sense, which word could not be brought into a hexameter. Q. Arrius is mentioned by Cicero in Vat. 12. 31 as having himself given an *epulum funebre* to the people *cum tot hominum milia accumberent.* His sons are mentioned below, vs. 243.

87. **frumenti quantum**: '*and*, as much corn,' an asyndeton; or we may take these words in apposition with *epulum*, and suppose the *epulum* in this case was equivalent to a distribution of corn or meal. Bentley, however, proposed, with some probability, to insert *et* after *Arri*, Heindorf after *frumenti*. **Africa**, the great feeder of the Roman corn market. Cf. Carm. 1. 1. 10: *quicquid de Libycis verritur areis*. **sive—mihi**: the supposed words of Staberius, replying to a supposed remonstrance of his heirs on the absurdity of such a provision.

88. **ne sis patruus mihi**, 'don't you lecture me': 'don't you come the uncle over me.' On *patruus* see 2. 2. 97. Pers. 1. 11: *cum sapimus patruos*. Staberius means, whatever my will is, you, my heirs, must take what you get, and be thankful, and not presume to remonstrate. So Persius understood the passage, 6. 48 *seqq.*

89. **hoc—vidisse**. Staberius foresaw how foolish his will would seem to his heirs, and the world in general, but in spite of this foreknowledge deliberately inserted the strange provision in his will.

89. **quid ergo sensit**: 'well, what was his motive, his view?' Cf. *quanti ergo*, 156 infra.

91. **quoad**, only here in Hor.: very rare in poetry, outside the dramatists, and, I think, always a monosyllable: Lucr. 2. 850.

95. **pulchris divitiis**: see on 1. 1. 44. Juv. 13. 33: *quas habeat veneres aliena pecunia*. Aristoph. Plut. 146: ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.

97. **etiam**, 'yes.' Plaut. Am. 1. 3. 46: Iupp. *Numquid vis?* Alc. *Etiam* (yes): *ut actutum advenias*. Cic. Ac. 2. 32. 104: *aut 'etiam' aut 'non' respondere possit* (can answer aye or no). It is best to take **sapiensne** as asked by Stertinius of himself, anticipating a question of his hearer: these short interjected questions were a feature of Stoic discourses. Cic., Par. 1, compares them to stops: *Cato perfectus Stoicus minutis interrogatiunculis quasi punctis quod proposuit efficit*. The point of the passage is the ironical inversion of the Stoic theory, the *dives* taking the place of the *sapiens:* this, says Stertinius, is the view of the world, as well as of Staberius: see 1. 3. 124. There the *sapiens* is *dives;* here the *dives* is *sapiens*. **hoc**: this agglomeration of money.

99. **quid simile**: 'how different was the conduct of Aristippus.' Cic. Mil. 14. 38: *quid simile Milonis?*

100. **Aristippus,** circ. 370 B.C., the founder of the Cyrenaic hedonistic school of philosophy. Cf. Ep. 1. 1. 18: *Nunc in Aristippi furtim praecepta relabor Et mihi res non me rebus subjungere conor.* Ep. 1. 17. 23: *Omnis Aristippum decuit color et status et res.* The story here told is given slightly differently by Diog. Laert. 2. 8. 77: τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον καὶ βαρυνομένου—ἀπόχεε, ἔφη, τὸ πλέον καὶ ὅσον δύνασαι βάσταζε.

101. **irent,** the subj., means 'because he thought they went too slow.'

103. 'That illustration is of no use, which solves one question by raising another.' **lis** metaphorically of any disputed question, A. P. 78.

104. **emat—emptas:** see Crit. Note on 2. 3. 1, and add to the instances given there, of a participle instantly resumptive after a finite verb, the following, quoted by Orelli:—Ov. Met. 9. 74: *Crescentemque malo domui, domitamque peremi;* ibid. 195: *praesepia vidi Visaque dejeci;* Fast. 3. 21: *Mars videt hanc, visamque cupit, potiturque cupita;* Liv. 1. 5: *latrones—Remum cepisse captum regi Aemulio tradidisse.* As Orelli says, there is some haste expressed in such combinations, 'buys harps, and no sooner bought but he carries them to one spot.'

106. **scalpra—formas:** see 1. 136, note.

107. **mercaturis:** dat. Tac. Ann. 1. 66: *aversa hosti.* The abl. with *ab* is most frequent.

108. **undique,** 'on all hands' = *ab omnibus.* **istis,** dat.: see on 56 supra. It is masc., 'such men,' as those described in 104. 106.

110. **compositis,** 'laid by.' Virg. Aen. 8. 317: *Aut componere opes norant, aut parcere parto.* Tib. 1. 1. 7: *ego composito securus acervo.*

112. Bentley's reason for proposing *projectus* for **porrectus** was that the latter, in his opinion, denoted luxurious reclining; but the distinction is not a real one. *porrectus,* indeed, is much better than *projectus,* in that the latter denotes a haphazard careless way of throwing oneself down; it is joined with *temere,* Stat. Theb. 1. 587 (not 5. 587, as Bent., Fea, K. have it: I mention this as K. queries the reference); and in so far would be inconsistent with the *design* of the miser to keep a keen look-out for thieves.

115. **positis intus**, 'stored up in his house'; in his *apotheca*.

116. **nihil est**: '(a thousand, do I say?) that's nothing! three hundred thousand would be nearer the mark.' Cf. *non est satis*, vs. 69 supra. But the nearest parallel is in Juv. 6. 149:

> Interea calet, et regnat, poscitque maritum
> Pastores et ovem Canusinam ulmosque Falernas,
> Quantulum in hoc? pueros omnes, ergastula tota,

where *quantulum in hoc*, 'what a mere nothing is this,' is interposed, just like *nihil est* here.

117. **acetum**: see on 2. 2. 62, and cf. Plaut. Rud. 4. 2. 32: *Sed hic rex cum aceto pransurust et sale sine bono pulmento.* **unde—octoginta**: 79 years old, in his eightieth year. Juv. 6. 192: *Tunc etiam quam sextus et octogesimus annus Pulsat.* For the division of *unde—octoginta*, cf. 1. 2. 62: *inter—est*; Ep. 2. 2. 93: *circumspectemus*; A. P. 424: *inter—noscere.* The instance before us is the strongest.

118. **stragula vestis**: *stragulus* is an adjective, 'for spreading' (*sterno*), and *stragula vestis* means 'bed-clothes,' στρώματα: cf. λέχος στορέσαι; but the words contain an idea of luxury, inasmuch as the coverlets of the Romans were often very expensive, purple and embroidered.

121. **jactatur**: of restless tossing on a bed of sickness, Cic. Cat. 1. 13, 31: *aestu febrique jactantur*; Lucr. 3. 505. Yonge compares *Hamlet, Act V. Sc.* 1: ''Twill not be seen in him there: there all the men are as mad as he.' **ebibat** goes with **haec** in a double sense; in so far as *haec* refers to the wine of 115–117, it is to be taken literally: the heir will soon empty your precious bins. So Carm. 2. 14. 25: *Absumet heres Caecuba dignior Servata centum clavibus*: in so far as it refers to the gold and general property of the miser, *ebibat* is, as L. & S. say, to 'waste in drink.' Cf. Plaut. Trin. 2. 4. 5: *Exesum expotum exunctum elutum in balineis.*

123. **dis inimice**, like θεοῖς ἐχθρός, 'God-forsaken.' In the Equites of Aristophanes Demosthenes proves the gods must exist: ὅτιὴ θεοῖσιν ἐχθρός εἰμι, Eq. 34. **ne tibi desit**, 'for fear you should run short.' Ter. Ad. 5. 4. 27: *Derit: id mea minime refert qui sum natu maximus.*

124. **summae**: dat. incomm., 'what a trifle will each day clip off the sum total.'

126. **porrigo** is 'dandruff,' 'scurf.' It is joined with *scabies* by Lucilius, 881: *Tristem et corruptum scabie et porriginis plenum*, and by Juv. 2. 80.

127. **si quidvis satis est**, 'if the meanest diet satisfies you.' Bentley quoted Plaut. Mil. 3. 1. 155: *Commodulum obsona ne magno sumptu: mihi quidvis sat est*, and Turpilius, 144, Ribb., *Ut philosophi aiunt, isti quibus quidvis sat est.*

129. **tuos** and *tuo* are both good readings in themselves; but the former, having much the best authority, is to be preferred: 'your slaves whom you have paid hard cash for.' Cf. Sall. Jug. 31. 11: *servi aere parati.*

131. The *properans avarus* (Juv. 14. 178) is here supposed to strangle his wife and poison his mother for their money. He is mad, as mad as Orestes. The points of difference are immaterial, 132. Orestes, it is true, used steel, and did the deed at Argos, not at Rome. But let the *avarus* compare himself with him before he actually slew his mother, and these points cannot be urged.

132. Bentley points out that *incolumi capite es* should, if *quid enim* be kept, be printed without an interrogation, as **quid enim** adds something confirmatory of what precedes, 1. 1. 7: *militia est potior: quid enim?* The sentence, then, from *quid* to *Argis* will be ironical. **Argi** is much commoner in Latin than the neut. sing. *Argos.*

137. **male tutae** = *male sanae, insanae. male* weakens epithets of praise.

141. Orestes calls Electra a Fury, Eur. Or. 264: *μέθες· μί' οὖσα τῶν ἐμῶν Ἐρινύων μέσον μ' ὀχμάζεις ὡς βάλῃς ἐς Τάρταρον.* No such abuse of Pylades is found in any extant tragedy. **splendida bilis**: 'his shining bile,' from the physical appearance of black bile, which the ancients regarded as the cause of madness. Heindorf quotes Galen, *περὶ αἰτ. συμπτ. 2.* 50: *Μέλαινα χολὴ στιλπνοτέρα* (more glistening) *αὐτοῦ τοῦ αἵματός ἐστιν*, and he compares it to bitumen from the Dead Sea. Persius 3. 8 calls it *vitrea bilis.* For *bilis* as a cause of madness, cf. Plaut. Amph. 2. 2. 95, *atra bili percita est.* Capt. 3. 4. 64, *atra bilis agitat hominem.*

142, 3. **pauper**: 'poor in' like *pauper aquae*, Carm. 3. 30. 11: Opimius (the name is selected by Hor. from its resemblance to *opes, opimus*) was rich in gold and silver; but as he was afraid to use his riches, it came to the same thing as being poor: he was in fact *magnas inter opes inops*. **Veientanum**: a very poor red wine, called *Veientanum rubellum* by Pers. 5. 147, and Mart. 1. 103. 9. It was the best wine Opimius allowed himself, however. **Campana—trulla**, 'out of a mug of Campanian pottery': it is not quite clear what *trulla* means here: it sometimes means a wine-scoop, and some think it means here that Op. used no *poculum*, or cup, which was too large, but drank out of the *trulla*, or wine-scoop itself. **Campana**: v. 6. 118.

144. **vappam**: 1. 1. 104. **profestis**: 2. 2. 116.

145. **lethargo** = *veternus*, Ep. 1. 8. 10.

147. **multum celer**: *multum* is often used as an adv. strengthening adjectives in the Satires: 1. 3. 57, *m. demissus*: 2. 5. 92, *m. similis*: 2. 5. 67, *m. negatas*. This use is common in Plautus, and is another instance of Hor.'s use of the *sermo quotidianus*.

149. **pluris**, 'several people,' to heighten the notion of the man's wealth.

152. **hoc age**, 'give me your whole attention.' *hoc age* was a formula of proclamation commonly used at sacrifices, by which the attention of the auditors was demanded. Cf. Ep. 1. 6. 31; Munro on Lucret. 1. 41.

154. **ingens**: a very strong word is purposely chosen to rouse the man from his stupor. **fultura**: *fulcire* is often used of food. Bentley quotes Lucr. 2. 1140: *fulcire cibus*. Id. 4. 867: *Propterea capitur cibus ut suffulciat artus*. Columella 6. 24: *Vinum quoque potentissime reficit et fulcit venas deficientes*. Sen. Epist. 95. 22: *Antiqui medici nesciebant dare cibum saepius et vino fulcire venas cadentes*. Id. De Benef. 3. 9: *excepisse idonea cibo tempora, et cadentes venas vino refecisse*. There may be a reminiscence here of Lucilius 681: *fulmentas veneis atque animeis subducere*. [If any change from *ingens* is allowable, I would suggest *ingenua*. You see in these passages that *vinum* is joined with *cibus* as the means to 'prop up' *fulcire*, a failing body. When Horace uses *cibus* the reader

naturally expects *vinum* to follow; but, instead of that, it is paraphrased by the expression *fultura*, to which the epithet *ingenua* is added. The wine to support you now must be no Veientan stuff, no sour *vappa*, but generous wine, such as a gentleman should drink, *ingenua*. Cf. Mart. 6. 11. 6: *Tu Lucrina voras : me pascit aquosa peloris : Non minus ingenua est et mihi, Marce, gula.* And as Mart. 7. 79. 2 calls good wine *liberale*, Hor. Ep. 1. 15. 18, *generosum* (where *in venas* follows), it is not impossible, I think, that he uses the expression *ingenua fultura* here, to denote 'a generous stimulant.'] **accedit**: better than *accedat*, vs. 151. 2. 7. 117: *Ocius hinc te Ni rapis.*

155. **tisanarium** (*ptis.*), properly a diminutive of πτισάνη, barley (πτίσσω, 'to winnow'), a decoction of barley, then transferred to any decoction; here of rice, 'rice-gruel.' Orelli quotes the Scholiast on Aristoph. Vesp. 814: *οἱ νοσοῦντες χυλὸν πτισάνης ῥοφοῦσιν, i. e.* 'sick people drink barley-broth.' The long *a* in *tisanārium* is noticeable: the Greek diminutive in *-άριον* having the antepenultima short; cf. *conchylia*, 2. 8. 27. Plin. H. N. 18. 7. 71 (*Indi*) *maxime oryza gaudent ex qua tisanam conficiunt, quam reliqui mortales ex hordeo.*

156. **quanti ergo**, 'well, how much?' See 89 *supra.*

157. **pereamque**: for *que* joined to the verb instead of its noun, cf. Carm. 3. 4. 11, *ludo fatigatumque somno. -que* is much better than *ve : furtis rapinisque* are opposed as one idea to *morbo*: there are not three co-ordinates. But *-ne*, as Bent pointed out, is not Latin: the order being always *ne—an*, not *an—ne*, as in Carm. 2. 3. 21.

158. **quisnam igitur sanus**? For the interjected questions of the Stoics, see on 97, supra. **qui non stultus**: 'the man who is no fool'; as Bentley pointed out, and quoted ten instances to prove, *non stultus* are to be taken closely together, and contain a positive idea: Cic. Font. 6: *Quid opus est sapiente judice? Quid oratore non stulto?*

161. **cardiacus**, 'suffering from disease of the stomach,' perhaps 'dyspeptic': Juv. 532. See on 2. 3. 28. **Craterus** was a physician of repute in Cicero's time: he attended Attica, daughter of Atticus. Cic. Att. 12. 14. 4: *de Attica doleo : credo tamen Cratero.* It is not certain whether he was alive now or not. Persius adopts the name from Horace as the

typical name of a great physician, 3. 56: *Et quid opus Cratero magnos promittere montes.* **putato** 'suppose,' generally *puta*, 2. 5. 32.

162. **recte est**: impersonal, Cic. Att. 1. 7. 1: *apud matrem recte est.* Schütz says *aeger* is the nom. to *est*, but does not quote any instance of this personal use of *recte est*. Cic. Att. 14. 16. 4 is equally ambiguous: *De Attica pergratum mihi fecisti, quod curasti ante scirem recte esse quam non belle fuisse.*

163. **temptentur** is perhaps better than *temptantur*, as it gives Craterus's reason for not allowing the patient to get up. The verse is repeated Ep. 1. 6. 28.

165. **porcum** as a thanksgiving for freedom from insanity in those particulars. In old times it was customary to sacrifice a hog to cure a lunatic. See Plaut. Men. 2. 2. 15: that is not the custom referred to by Horace here; but he probably had some reminiscence of it in his mind.

166. **naviget Anticyram**: for hellebore, vs. 83, supra. **barathrone**, 'what difference does it make whether you fling away your all into an abyss, or never enjoy your acquisitions.' Cf. vs. 242, infra. The connexion seems to be this—the ambitious man is reckless of spending money. Hor. is thus led to think of a type of extreme recklessness—a man flinging his money into a gully; and puts him on a par with the miser in point of insanity. Bentley, whose note is mainly directed to a defence of *balatroni*, which he suggests, rather than of *balatrone*, which he reads, says, *balatrones et ejusmodi nebulones nullius bonae frugis sectari et comedere solebant ambitiosos*, trying to make the connexion with the *ambitiosus* more clear; but vs. 242, infra, is quite decisive, I think, in favour of the ordinary reading. *barathrum*, which means any gully, is sometimes metaphorically used for *venter*, *ingluvies*, gluttony, as *barathrumque macelli*, Ep. 1. 15. 31: Plaut. Curc. 1. 2. 29: *effunde hoc cito in barathrum: propere prolue cloacam.* Hence the old false interpretation of this passage, taking *barathro = ventri.* **paratis** = *partis*, 98 supra: compare Carm. 1. 31. 17: *frui paratis.*

168. **Canusi**: 1. 5. 91.

169. **antiquo censu**, 'rich, as fortunes were rated in old times': cf. Herod. 1. 30: *βίου εὖ ἥκοντι ὡς τὰ παρ' ἡμῖν.* **divisse**: 1. 5. 79.

170. **hoc**: like *quod sentit*, 190; *haec* has little or no authority.

171. **talos**, ἀστραγάλους, knucklebones, for playing chucky-stones, or jack-stones, and odd and even with. πεντελιθίζειν is to play with five ἀστράγαλοι, or *tali*, as the modern game of jack-stones is played: see Guhl & Koner, p. 271. **nuces**: Pers. 1. 10: *nucibus relictis*. Nuts were probably used for boyish gambling at odd and even.

172. **sinu**: the bosom of the toga was often used as a pocket. So Propertius says of his mercenary mistress, 2. 16. 12: *Semper amatorum ponderat una sinus*, 'she weighs the pockets of her lovers.' **ludere**, 'gamble'; *sc. iis* with them; that is to say, play games of chance with them, in which there would be the risk of losing them—a risk the cautious brother would not face. There is, therefore, no need to read Bentley's *perdere*, for *ludere* means much the same thing, 'to risk losing them at play.' Indeed *ludere* is a much better rendering than *perdere*, for of course Aulus might sometimes win: but the serious Tiberius would not gamble at all.

173. **cavis**, 'in holes.' **tristem**, 'with a serious face.'

174. **ageret**: see 1. 5. 90. **insania** and *vesania* have about equal authority, the former perhaps the better. A scribe would naturally try to correct what he thought was a false quantity: *vesania* is not used elsewhere by Horace, and though he uses *vesanus* twice, it is not in the general sense of 'insane,' but once of the raging lion-star (*vesani Leonis*), Carm. 3. 29. 19; and once of the *vesanus poeta*, A. P. 455. A miser could scarcely be *vesanus*. Other adjectives used with the prefix *ve-* by Hor. are *vepallidus* and *vecors*.

175. **Nomentanus**, the prodigal, 1. 1. 102. **Cicuta**, the cautious money-lender, vs. 69 supra.

178. Supply *quo* before **coercet**, out of the preceding *quod*, 'within the bounds of which nature confines you.'

179. **gloria**: both sons are warned against ambition. **titillet**, 'tickle' (γαργαλίζειν): this verb is several times used by Cicero, generally with *voluptas*.

181. **intestabilis**: a person who was incapable of making a will, or of being a witness, owing to some misconduct: Dig. 28.

1. 18. **sacer,** 'outlawed': both words are taken from old formulae. The words **is—esto** are meant to be a curse invoked by the sons on themselves in the oath they were to take at their father's dictation. This seems to have been a common form of adjuration, cf. Plaut. Mil. 5. 21–24: Py. *Juro per Jovem et Mavortem me nociturum nemini.* Pl. *Quid si id non faxis?* Py. *Ut vivam semper intestabilis.*

182. Vetches, beans, and lupines mean the largesses of provisions given to the people by the aediles and praetors at the games. The words are chosen with contempt, while their ruinous consequences are pointed out by *perdas bona:* cf. Pers. 5. 177: *vigila et cicer ingere large Rixanti populo, nostra ut Floralia possint Aprici meminisse senes.*

183. **latus ut in circo spatiere,** 'that you may strut proudly in the circus.' *latus* refers to the expanded toga, as well as to the mental elation, the swagger, of a man pacing proudly along. For this meaning of *latus* Bent. quoted Cic. Acad. 2. 41. 127: *erigimur, latiores fieri videmur, humana despicimus* (v. l. *elatiores, altiores*). Sen. Ep. 76. 31: *cum praesente populo lati incesserunt et cothurnati, simul exierunt excalceantur et ad staturam suam redeunt.* Id. Ep. 11. 1. 7: *ille qui in scena latus incedit et haec resupinus dicit* (v. l. *elati, elatus; alti, altus*). The main difficulty is *spatiere.* As *latus—spatiari* evidently refers to a person walking on foot, it cannot be referred to the famous *pompa* of the praetor in his chariot through the circus at the opening of the games. It is true that Propertius says of a funeral procession 2. 13. 23: *Nec mea tunc longa spatietur imagine pompa;* but *pompa* is there the nominative to the verb; and though a procession may be said, as a whole, 'to move along in solemn state,' *spatiari,* yet a single individual could not, I think, be said *spatiari* unless he himself was actually walking, and *latus* would lose most of its force. It is probably best to suppose that during the intervals of the racing he sometimes descended from his lofty balcony whence he viewed the games, and accompanied by his suite walked along the course, the observed of all observers. Of course the general public would not be allowed on the course, and this answers the objection in my Critical Note. I do not, however, think my conjecture *altus—spectere* is quite put out of court by the explanation I have given, for there is no evidence of such promenading on the part of the praetor: and Peerlkamp's *altus* agrees remarkably with *celsi praetoris,* Juv. 8. 194. *praetorem exstantem curribus altis:* 10. 36, and it

may refer to the gaze of the people at the praetor standing in his lofty chariot during the *pompa*, or at him while seated in the lofty balcony over the main entrance, whence he let drop the napkin, giving the signal for beginning the games: Guhl and Koner, fig. 499. In my Critical Note, Ed. 1, I had inadvertently stated that the praetor viewed the games from his chariot. For the *pompa* of the praetor, see Guhl and Koner, p. 553; Mayor on Juv. 10. 36.

stes: of a statue, like *ponet marmoream*, Carm. 4. 1. 20; *statuaris*, Ov. Her. 2. 67.

185. *M. Vipsanius* **Agrippa** was aedile 33 B. C., when this satire was probably written. His aedileship was famous for its magnificence. He commanded the fleet of Octavian at Actium. To him Carm. 1. 6 is addressed; but Horace does not seem ever to have gained his intimate friendship.

186. **volpes**: the fable of the fox in the lion's skin is referred to: see 2. 1. 64; 1. 6. 22.

187. The madness of Ajax occurs to the mind of the speaker, and he shows that the man whose notions of right and wrong are so confused as to lead him to commit a crime for the sake of glory (*ob titulos inanes*) is just as mad. Agamemnon is as mad as Ajax. The poet has in view the scene at the end of the Ajax of Sophocles, where Agamemnon and Menelaus forbid Teucer to bury the body of Ajax. **ne quis—velit**: taken from the language of ancient statutes. For instance, in the *S. C. de Bacchanalibus; ne quis eorum baccanal habuisse velet. velit:* 1. 5. 90. **Atrida**: here voc. of *Atrida*, the early Latinized form, through the Aeolic dialect; but *Atridē*, Ep. 1. 7. 43, voc., after the regular Greek model.

188, **plebeius**: from this word some have supposed the dialogue to be imagined between Agamemnon and a common soldier; but it is better to suppose it as an imaginary conversation between a Stoic, like Stertinius himself, and Agamemnon. He calls himself *plebeius*, conveying a rebuke on the arrogance of the king's, *rex sum*, which the latter feels, and at once moderates his tone. *quaerē* of V, though patronised by Bentley, is an impossible reading.

190. **quod sentit**, as Bentley showed from many instances, is the usual Latin phrase, not *quae sentit:* cf. 170, supra.

191. The prefatory wish in Homer, Il. 1. 18:

Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν εὖ δ' οἴκαδ' ἱκέσθαι.

reducere occurs, with the first syllable long, four times in Lucretius—1. 228; 4. 992; 5. 1337; the best mss. mostly give *redducere*. It is perhaps best to give that spelling here. See Munro's note on Lucr. 1. 228. Some copyists, offended by a seeming license, give *deducere*, preferred by Bentley, though it has much weaker authority; and the passages he cites in support of it only show that *deducere* means 'to launch' ships, while οἴκαδ' ἱκέσθαι is the idea here. Or., however, defends *deducere*, on the ground that it means *domum ducere*, comparing *decedere de provincia*. Bentley's argument, thus stated by Macleane, that '*reducere* can only be said in the country to which the return is to take place,' is not maintainable: cf. Cic. de Off. 3. 22. 86: *hunc Fabricius reducendum curavit ad Pyrrhum*. Plaut. Amph. 1. 1. 52: *se exercitum extemplo domum reducturum*.

192. **consulere—respondere**, to question and answer in my turn.

193. **ab Achille secundus**, 'next after Achilles,' the position regularly awarded to Ajax by Greek writers, Il. 2. 768; Od. 11. 550; Soph. Aj. 1339. For this use of *ab*, cf. Juv. 10. 126: *Volveris a prima quae proxima*. Virg. Ecl. 5. 49: *Fortunate puer, tu nunc eris alter ab illo*.

195. **ut**, 'is it in order that?' ἦ ἵνα; the line is a reminiscence of Il. 1. 255: ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες. **inhumato**: sc. *illo* (Ajace).

197. **mille ovium**: *mille* is always used as a subst. followed by a genitive in Plautus, sometimes in the best age: the plural, *milia*, is always a subst. See on 1. 6. 111. This is the only passage where Hor. uses *mille* as a noun: he uses it twelve times as adj. **morti dedit**. Heindorf quotes Pind. Ol. 2. 82: θανάτῳ πόρεν: and with **inclitum** Fritzsche compares δουρικλυτός several times applied to Ulysses by Homer. Horace is rendering the κλυτὸς only.

198. **occidere**, 'that he was actually slaying.'

199. **gnatam**: Iphigenia: see Class. Dict.

200. **mola salsa**, spelt-meal mixed with salt, sprinkled on the head of the victim before sacrifice = *οὐλαί*, *οὐλοχύται*, save that in these barley-meal was used.

201. The line wants no note if we read **cursum**: with *quorsum* it is very clumsy. It must mean, as Or. takes it, 'what is your drift': but to take *quorsum* = *quorsum haec tendunt*, like 2. 7. 21, is, I think, unwarranted: to join *quorsum insanus* is worse still. (*cursum* having been accidentally written *cur sum*, *quor* was given for *cur* by an affected scribe; hence *quorsum* arose. *recto cursu* occurs 2. 5. 78.

202. **abstinuit vim**: the transitive use of *abstinere* is common in the comic writers and Cicero, especally with acc. of pronouns, and with *manus*, *iram*, etc. This is its literal meaning, to 'keep off,' like *ἀπέχειν χεῖρας*. Horace twice has the peculiar construction of *abstinere* intrans. with a genitive: *irarum*, Carm. 3. 27. 69: *pecuniae*, Carm. 4. 9. 37.

203. **uxore**, his concubine Tecmessa. **gnato**, his little son Eurysaces.

204. **non ille**: cf. Carm. 4. 9. 51: *Non ille pro caris amicis Aut patria timidus perire. non ille* is, in such cases, strongly emphatic, contrasting the conduct of one person with what that of others might have been under the same circumstances.

204. **Teucer**, half-brother of Ajax, who, on his return to Salamis, was banished by his father Telamon for not avenging Ajax, and founded Salamis in Cyprus. Carm. 1. 7. 21, *seqq.*

205. **haerentes**, with simpl. abl., is without example. It generally takes dat. or abl. with *in*. Schütz compares *religarat udo litore navem*, Carm. 1. 32. 8. **adverso litore**, 'on the angry shore' at Aulis—so called because it refused to let the ships depart. Orelli takes it for the opposite shore—opposite, *i. e.* to the Troad, which is most unlikely. With the whole Aegean and Euboea intervening, it is improbable that Agamemnon would use *adversus* in this sense of the shore of Greece; in the passages cited by Or. *adversus* is used of lands on the opposite sides of a much narrower strait.

207. **furiosus**: sc. *sum*, an ellipse which seems awkward: it is very likely that *furiosi* is right: 'my own, but no madman's,' a Latin idiom which might easily be misunderstood.

208. **qui species alias veris**, etc. *alias veris* is 'different from true': cf. Ep. 1. 16. 20. 23: *alium sapiente*. Varr. R. R. 3. 16. 2: *aliud melle*. Brut. et. Cass. ap. Cic. Fam. 11. 2; *aliud libertate*. There is no doubt that *veris* is abl., not dative. Or. reading *veris* understands the passage thus: 'whoever shall embrace ideas different from true ones, and jumbled together in the confusion of mind which leads to guilt' (*tumultu sceleris*). It would be possible also to supply a second *species* before *sceleris*: 'false ideas, and ideas which lead to guilt jumbled together confusedly' (*tumultu*). Bent., who read *veri*, printed thus: *qui species alias, veri scelerisque tumultu permixtas*, and took *alias* by itself to be equivalent to *alias veris* = 'false.' ἄλλος and ἕτερος have this meaning sometimes, *alius* never. To take *alias veri* as = *alias veris*, 'averse to truth,' is also more than doubtful Latin.

I have in my critical note given my reason for suspecting the soundness of *sceleris*, namely, that there is nothing in the line to represent true ideas which ought to be contrasted with false ones, as in Catull. 64. 405: *Omnia fanda, nefanda, malo permixta furore*, where *fanda* are jumbled up in confusion with *nefanda*, in madness, *furore*, which word corresponds to *tumultu* here.

211. **desipit**: for the hyperbaton, cf. 2. 1. 60: *quisquis erit vitae, scribam, color*.

212. **prudens**, 'deliberately,' ἑκών. **ob titulos inanes**, *i. e.* for the sake of being hailed as conqueror of Troy.

213. **stas animo**: cf. Lucian Philops. 5: ἄρτι μὲν ὡς μεμήνοι καὶ ἔξω εἴη τοῦ καθεστηκότος. **tumidum**, inflated with pride.

214. **nitidam**, 'gaily bedight.' **gestare**, the regular word for carrying in litters or carriages, boats, etc.: hence *gestatio*, 'an airing.'

216. **Rufa** and **Pusilla** are common enough names for females. The point is the lunatic calling the lamb by a woman's name, as if it were a woman. As Bentley points out, those who proposed various emendations so as to bring in pet names, ὑποκορίσματα, have missed the point; for a sane man might call a lamb pet names. Thus *pusam* and *pusillam* (Cruq.), *pupam—pupillam* (Lambinus), *putam—putillam* (Scaliger), *pupam—pusinnam* (N. Heinsius), are all worse than useless. **forti**: 'gallant,' 'handsome,' a sense *fortis* bears in Plautus. It is used ironically of an old bridegroom, 2. 5. 64.

217. **interdicto**, noun. The *interdictum* was an injunction of the praetor in special cases. Madmen (*furiosi*) and prodigals were by the XII. tables placed under the curatorship of their *agnati*. The words of the XII. tables are given by Cicero, de Invent. 2. 50: *Si furiosus est, agnatorum gentiliumque in eo pecuniaque ejus potestas est.* Cf. Ulpian, frag. 12. 2: *lex XII. tabularum furiosum itemque prodigum, cui bonis interdictum est, in curatione jubet esse agnatorum.* So also other lunatics, *mente capti*, Dig. 27. 10. 2. Cf. Varro de R. R. 12. 8: *mente est captus atque ad adgnatos et gentiles est deducendus.*

218. **abeat tutela**; 'his guardianship would pass to his sane relations': or 'he would be handed over as a charge to,' for *tutela* has this meaning: Carm. 4. 6. 33; Prop. 4. 8. 3; Ov. Trist. 1. 10. 1; Masur. ap. Gell. 5. 13. 3. It is difficult to decide between the two interpretations. **abeat** is rather in favour of the second: cf. 246 infra.

219. Note *si devovet* followed by *est*: but *si amet, paret* followed by *adimat*. See on **2. 1.**

220. **integer animi**: vs. 65 supra.

222. **furiosus**, 'raving mad.' **et** = *etiam*, 'as well.' **vitrea**, 'glassy,' perhaps combining both the glitter and brittleness of glass. Publil. Syr. Sent. 171: *Fortuna vitrea est: tum cum splendet frangitur.*

223. **circumtonuit**, 'thunders around,' and so renders ἐμβρόντητος, the strongest word to express the idea of insanity. Note the climax: *insanus, furiosus*, ἐμβρόντητος. **Bellona**: an ancient Sabellian war goddess, into whose cult rites belonging to an Asiatic deity were introduced after the time of Sulla: her priests worked themselves into frenzy and goaded themselves with knives, like the priests of Baal. Hence **cruentis**, which may be either masc. or neuter, 'men of blood' or 'deeds of blood.' The latter construction is the view generally taken: so Acron, Or., Schütz. Orelli quotes Silius Ital. 1. 170: *saevis gens laeta;* ibid. 533: *gaudetque nitescere duris Virtutem.* Dill. takes *cruentis* as masc., referring it to the bloodstained priest. For the behaviour of these fanatics see Juv. 4. 123: *ut fanaticus oestro Percussus Bellona tuo.* Lucan, 1. 565:

> tum quos sectis Bellona lacertis
> Saeva movet, cecinere deos; crinemque rotantes
> Sanguineum populis ululārunt tristia Galli.

Cf. Tibull. 1. 6. 45. These priests were called *Bellonarii*, and are mentioned by Christian historians.

224. **Nomentanum**, vs. 175, supra. **arripe**, 'arraign,' 2. 1. 69.

225. **ratio**, 1. 3. 115.

226. **mille talenta** = £245,000 sterling, nearly.

227. **edicit**: a word well chosen to express the grandeur of the young heir, 2. 2. 51. **piscator**, a fishmonger as well as a fisherman. The termination for a dealer in anything was generally *-arius*, as **pomarius**, a fruiterer. *Cetarius* was also a fishdealer. For an enormous number of these *-arii* see Plaut. Aul. 3. 5. **auceps**, a dealer in game, as well as a fowler: cf. Plaut. Trin. 2. 4. 6, *Piscator pistor abstulit lanii coqui Holitores myropolae aucupes.* Where *myropolae* are 'perfumers' = **unguentarii** here.

228. **Tusci—vici**: an ancient busy street of low repute between the Forum Romanum and Boarium. Comm. Cruq. says: *Tusci aliquando ab Aricinis pulsi contulere se Romam et vicum, qui modo Turarius dicitur, insederunt eique suum nomen dederunt.* It is supposed to be the street referred to by Horace, Ep. 2. 1. 269, as *vendentem tus et odores Et piper et quicquid chartis amicitur ineptis.*

229. **scurris**, 'wits': professional diners out, the parasites of Plautus, who used to earn dinners in return for their smart sayings. **fartor**: it is doubted whether this means a fattener of fowls, *i. e.* 'a poulterer,' or 'a sausage-maker.' Donatus, on Ter. Eun. 2. 2. 25, took it in the sense of sausage-maker: *Concurrunt laeti mi obviam cuppediarii omnes, Cetarii lanii coqui fartores, piscatores.* For the sense of 'poulterer' Heind. quotes Colum. 8. 7: *pinguem facere gallinam quamvis fartoris non rustici sit officium.* **Velabro**, a street between the Vicus Tuscus and the Forum Boarium: *ubi prostabant omnia quae ad victus rationem et delicias pertinebant*, Comm. Cruq. Cf. Plaut. Capt. 3. 1. 29: *Omnes compacto rem agunt quasi in Velabro olearii.* The name was attributed by the ancients to the fact that it was formerly a navigable lake or marsh, Tibull. 2. 5. 33; Prop. 4. 9. 5, from *velum*, or *veho*. **macellum**: the general meat and fish

market at Rome: Ep. 1. 15. 31; Varr. L. L. 5. 41; Plaut. Aul. 2. 8. 3:

> Venio ad Macellum: rogito piscis: indicant
> Caros: agninam caram, caram bubulam,
> Vitulinam, cetum, porcinam: cara omnia.

230. **quid tum** is often used by Cicero, 'what next,' generally when something emphatic is to follow, and so here. It denotes that the extraordinary thing that is to be told is now to come. Another use of *quid tum* is 'what of that,' as Virg. Ecl. 10. 38: *quid tum, si fuscus Amyntas?*

232. **domi**, lit. 'at home' = 'of our own,' a common use in Plautus. **cras.** This word makes the offer more formal, for *cras pete* was a regular phrase in promising payment: cf. Plaut. Most. 3. 1. 121: *petito cras.* Curc. 4. 2. 40: *cras peti jubeto.* Merc. 4. 4. 30: *cras petito: dabitur: mox abi.*

234. **Lucana**: Lucania was a hunting-ground for boars, 2. 8. 6: *in primis Lucanus aper.* Peerlkamp's clever *tu cana* is, therefore, put out of court; the emphatic *tu* is sometimes omitted: see 212, supra. **ocreatus**, 'with leggings on': cf. *caligatus*, Juv. 3 ad fin., 'with boots on.'

235. **verris**, with a sweep of a net, *everriculum.* Heind. quotes Sil. Ital. 14. 262: *Seu silvis sectare feras seu retibus aequor Verrere.* Hor. even uses *averrere* of taking fish from a fishmonger's stall, with this technical sense in his mind, 2. 4. 37. **hiberno**, 'stormy': cf. 2. 2. 17.

236. **aufer**: sc. my gold.

237. **deciens**: 1. 3. 15.

239. Aesopus, the famous tragic actor, contemporary of Roscius, the famous comic actor, and friend of Cicero, left an enormous fortune to his prodigal son, of whom Cicero writes, Att. 11. 15. 3: *filius Aesopi me excruciat:* according to Val. Max. 9. 1. 2, he was a youth *non solum perditae sed etiam furiosae luxuriae.* He carried on an amour with **Metella**, a notorious adulteress, wife of P. Cornelius Lentulus Spinther. Dolabella, Cicero's son-in-law, husband of his only daughter Tullia, had become entangled by the same woman: Cicero's 'torture' was probably caused by some circumstance connected with these intrigues. It is curious that Horace, in speaking of

this hare-brained spendthrift, uses the same words, *filius Aesopi*, the expression used by Cicero. This looks as if Hor. was fresh from a study of Cicero's letters, a conclusion which is to be drawn from many passages beside this.

240. **solidum**, the lump sum of one million sesterces. Aesopus was rivalled by Cleopatra, who made a bet with Antony that she alone would consume at a meal *H. S. centies* (10 million sesterces), and dissolved the largest of the pearls in her ear-rings in vinegar, and drank it: Plin. H. N. 9. 58. **absorberet** is better supported than *obsorberet* both here and in 2. 8. 24; in both places the sense being simply 'to swallow'; and in Plin. 9. 35. 59, where this feat of Aesopus is told, *abs* is the form used: so in Macrob. Sat. 2. 13. 17. *obsorbere*, on the other hand, means to 'sip slowly,' as we see plainly from Plaut. Mil. 3. 2. 21: Lu. *Quia enim obsorbui: Nam nimis calebat, amburebat gutturem.* Both this passage and that in Pliny are wrongly quoted for the form *obs-* by L. & S.

241. **baca** has better support than *bacca* = *unio, margarita*, a pearl. **qui**: supra, 260 infra. **ac si**, 'than if,' 1. 10. 34; 1. 1. 46.

242. **illud idem**: sc. *deciens solidum*. **jaceret**: cf. *barathro dones*, 166 supra.

243. **Arri**: the magnificent *epulo* of 86 supra. **par**, 'pair,' 1. 7. 19.

244. **gemellum**, 'twinned,' neut. nom. agreeing with *par*. Thus any confusion with *pravorum* is avoided. So Heindorf and Orelli take it: Porph. says it is for *gemellorum*.

245. **luscinias**: although Comm. Cruq. says this is to be pronounced as three syllables, yet all classical authority favours the view that the second syll. is short: Mart. 7. 87. 8: *Lusciniae tumulum si Thelesina dedit:* cf. Phaedr. 3. 18. 2. If the *-ci* were long, surely we should have found the nom. sing. in hexameters. Plin. H. N. 10. 29. 84 tells us that nightingales fetched as high a price as slaves. **impenso**, at a high price, regardless of expense: *pretio* is generally joined to *impenso*, e. g. in Cic. Att. 14. 13. 5: it is here left out as it is with *magno*, etc. **prandere**: it is probably a mistake to try and exaggerate the extravagance of the Arrii by translating *prandere*, 'to lunch on,' and ask what did they dine on? *prandere*

is often, when not emphatic or contrasted with *cenare*, simply 'to eat,' 'to dine on': cf. Ep. 1. 17. 13: *Si pranderet holus patienter.* Juv. 13. 46: *Prandebat sibi quisque deus.* **coemptas**, of a large number: cf. 1. 2. 9: *Omnia conductis coemens obsonia nummis.*

246. **quorsum abeant, sani ut creta, an carbone notati?** Supply *ut insani* with *carbone.* **sani ut**, the reading of most good mss., must be preserved. *Sanin?* has little or no ms. authority. Equally little has *notandi*, which is quite unnecessary if, adopting Holder's punctuation, we make the line really only one question. The metaphor is from the custom of marking lucky days with white, unlucky with black stones. Carm. 1. 36. 10: *Cressa ne careat pulchra dies nota.* Pers. 2. 1: *Hunc, Macrine, diem numera meliore lapillo.* Persius imitates this passage 5. 108: *Illa prius creta mox haec carbone notasti?*

247—280. Stertinius passes on to the madness of lovers. **aedificare casas**: to make houses of bricks, or cards; cf. Juv. 9. 61: *rusticus infans Cum matre et casulis et collusore catello.* Tibull. 2. 1. 24: *Ludet et ex virgis construet ante casas.*

248. **ludere par impar**: 'to play odd and even,' ἀρτιάζειν. Ar. Plut. 816: στατῆρσι δ' οἱ θεράποντες ἀρτιάζομεν χρυσοῖς. *ludere* often takes an accusative of the game played: see note on 1. 6. 126.

250. **ratio evincet**: vs. 225, supra: 1. 3. 115.

251. **in pulvere**: for children drawing figures on dust or sand Orelli quotes Hom. Il. 15. 362:

ὡς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης
Ὅστ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέῃσιν
Αὖψ αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.

252. **ludas opus**, 'play at work': see vs. 248.

254. **mutatus**, reformed, converted. **Polemon** was a profligate Athenian youth who, roving after a drinking bout through the city, and hearing the voice of Xenocrates at his lecture, burst in, and was in spite of himself converted to temperance by the eloquence of the lecturer: so that on the spot he flung away his coronal of flowers and thereafter devoted himself to philosophy; in the cultivation of which he so progressed that

he was chosen successor to Xenocrates by the school, the Academy, in 315 B.C. Lucilius mentioned the transference of the school to Polemon by Xenocrates, 685, Lach.: *Polemona amavit, morte huic transmisit suam Scholen quam dicunt.*

insignia morbi, 'the badges of your malady.'

255. **fasciolas**, 'cross-garters,' bandages for the calf of the leg, worn by dandies. Cicero says of Pompey, at a time when he suspected the latter of being engaged in some intrigue, *mihi caligae ejus et fasciae cretatae non placebant*, Att. 2. 3. 1. **cubital**, a pillow for resting the elbow on at dinner. **fŏcalia** (from *fauces*), 'neckcloths,' worn apparently only by effeminate persons.

256. **furtim**, when he thought no one was looking. **coronas**: the garlands worn by guests are often referred to. *correptus*, 'chidden.'

257. **inpransi**, 'fasting,' 'sober,' opp. *potus*, 255.

259. **catelle**: 'doggie,' a term of endearment among the Romans. Plaut. Asin. 3. 3. 103: *Dic igitur me tuam anaticulam columbam vel catellum, Hirundinem, monedulam, passerculum, putillum.*

260. **qui distat**, 108, supra. **agit**, 1. 5. 90.

261. The following dialogue is transposed, with wonderful closeness, from the beginning of the Eunuchus of Terence: the speakers are Phaedria and the slave Parmeno:—

Ph. Quid igitur faciam? non eam, ne nunc quidem,
Cum arcessor ultro? an potius ita me comparem
Non perpeti meretricum contumelias?
Exclusit; revocat: redeam? non si me obsecret.

To which Parmeno replies (vs. 12):—

Ere, quae res in se neque consilium neque modum
Habet ullum eam consilio regere non potes.
In amore haec omnia insunt vitia: injuriae
Suspiciones inimicitiae induciae
Bellum pax rursum: incerta haec tu si postules
Ratione certa facere nihilo plus agas
Quam si des operam ut cum ratione insanias.

262. **nec nunc** = *ne nunc quidem*, 'not even now.' Madvig

has laid down that *ne nunc* is not used for *ne nunc quidem* in good authors, but that *nec nunc* is: De Fin. ed. 3, p. 82: excursus, p. 803, *segq.* It is curious that Bentley, defending *ne* here against *nec*, from a large number of passages where *ne nunc quidem* occurs, does not notice the absence of *quidem* here, on which the whole argument turns. **vocet**: there is not sufficient reason to change this to *vocat* against the mss., though Terence has *arcessor*. 'Cicero always uses *nunc cum* with subj. where the clause, while designating present time, generally in opposition to a former time, implies a reason for the principal action, *now that*.' L. S. s. *cum*, A. 2. a: Cic. Mur. 3. 6: *nunc cum omnes me causae ad misericordiam vocent.* Fam. 9. 16. 7: *nunc cum tam aequo animo bona perdas.* See on 1. 3. 121. **ultro**, 'goes out of her way to invite me': not only is willing to receive me, but actually invites me. See the imitation in Pers. 5. 172.

263. **mediter finire dolores**, by conquering my passion.

264. **redeam**, deliberative subjunctive: in this sense a pres. indicative is also used, as Cic. Att. 13. 40. 2: *advolone an maneo?*

266. **habet**, 'admits of.' 268. **prope**: see on 32 supra.

271. **insanire—ratione modoque**, 'to go mad by rule and method': cf. Shakspeare: Hamlet, 2. 2. 208: 'Though this be madness, yet there's method in it.'

272. **Picenis—pomis**: one of the follies of lovers was to try to hit the ceiling (*cameram*) with apple-pips: if they succeeded their love was returned. The Picenian apples were one of the best kinds: cf. Juv. 11. 74: *Aemula Picenis*: see 2. 4. 70. *Picens* is used of the inhabitants, *Picenus* of things.

273. **percusti** = *percussisti*: see on 1. 5. 79. **penes te es**, 'are you in your senses': lit. 'are you in your own possession'; thus corresponding exactly to the Greek σαυτοῦ εἶναι, γενέσθαι. **penes** is by no means here = *apud*, as Heindorf thinks: *apud me sum* is another idiom, which comes to the same thing, but originally meant 'I am not at home'; 'my wits are all abroad.'

274. There is no fool like an old fool. **balba—verba** are the lisping words of lovers: hence Hor. gives the name Balbi-

nus to a doating lover, 1. 3. 40. Lovers are accustomed, when addressing each other, to use childish lisping words. Swift's *Journal to Stella* furnishes some extravagant instances of this. **feris** perhaps = 'coin,' like κόπτειν: cf. Juv. 7. 55: *Communi feriat carmen triviale moneta.* It is generally taken, 'you strike lisping words with your aged palate,' and so render them quavering and feeble: cf. Pers. 1. 87: *tenero supplantat verba palato.* The other interpretation is simpler.

275. **casas**, 247 supra. **qui**, 'how,' 'in what respect': see 108, 241 supra. **adde cruorem**: not only the follies of lovers, but the bloodshed that love leads to—murders and suicides—convince us that it is madness.

276. **ignem gladio scrutare**, 'stir fire with a sword,' which would be a violation of the Pythagorean precept, πῦρ μαχαίρᾳ μὴ σκαλεύειν: see Diog. Laert. 8. 17, who explains it, ibid. 18, to mean δυναστῶν ὀργὴν καὶ οἰδοῦντα θυμὸν μὴ κινεῖν. Horace had not that application of it in view. **modo**, 'lately,' to take an instance that happened the other day, 277: was Marius mad when, after stabbing Hellas, he threw himself (into the Tiber, probably, as Damasippus had intended doing, or) out of a window. We know nothing of Marius and Hellas beyond what Horace here tells us. Marius was evidently a Roman, who was driven by his love for Hellas (a freedwoman, or slave, to judge by her name) to murder her, and commit suicide—a catastrophe familiar to our own day. **praecipitat** is not the historical present, but the ordinary present, regularly used after past tenses with *dum* and *cum* when they mean 'while': see 61 supra. *modo* must be taken rather with *fuit* than with *praecipitat.*

The other arrangement of the passage first put forward by Voss, and preferred by many editors, Heindorf and Keller (Epilegomena) among the number, is *ignem gladio scrutare modo, inquam*, taking *modo* with the imperative, as often in Plautus and Terence, in such phrases as *vide modo, cave modo, perge modo:* 'just stir the fire with a sword.'

278. **cerritus**, 'crazed,' an old word of uncertain derivation, perhaps for *cerebritus.* Another derivation lately assigned to it is *gerrae* (*cerrae*) = *nugae.* The ancients connected it with *Ceres.* It is several times joined to *laruatus*, 'bewitched,' as Plaut. Men. 5. 4. 2, *Num laruatus aut cerritus?* Both *cerebrum* and *cerritus* belonged, in Horace's day, to the *sermo quotidianus*, the language of talk.

280. **ex more**, according to common usage. **cognata**, 'related,' *i. e.* nearly the same, in the view of the philosopher: one name, *insanus* would have done.

281. Damasippus or Stertinius passes on to another phase of madness, viz., superstition, of which he gives two instances. **libertinus**: a freedman was a *libertus* with reference to his patron; *libertinus*, with reference to his ordo. **compita**: at the *compita* were images of the *Lares compitales* (*qui compita servant*, Ov. Fast. 2. 615). The *Lares Praestites*, patron deities of the city, were at one of these *compita*. **siccus**, not drunk, though one might think he was; opp. *uvidus*; cf. Carm. 4. 5. 39: *Sicci mani die, dicimus uvidi Cum sol oceano subest.*

282. **lautis**: Hom. Il. 6. 266: χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον Ἄζομαι. Hes. O. et D. 724.

283. **quid tam magnum**, 'what is there in my request so great or difficult' (that I may not pray for it to be granted by you?) There is not any irony in *magnum*, as Bentley explained it. Persius 5. 120 has *quid tam parvum*, but the passages are not parallel: *digitum exsere peccas: et quid tam parvum?* **surpite** = *surripite: acpite* in Ennius, Cic. de Off. 1. 12. 38: *porgite*, Virg. Aen. 8. 274, are compared.

284. **dis facile.** Or. quotes Theognis, 11: Σοὶ μὲν τοῦτο, θεά, μικρόν, ἐμοὶ δὲ μέγα.

285. **nisi litigiosus**, 'unless he were fond of law-suits,' as a law-suit would be sure to follow for fraudulent sale, Cic. de Off. 3. 17. 71: *etiam in mancipiorum venditione venditoris fraus omnis excluditur. Qui enim scire debuit de sanitate de fuga de furtis praestat edicto aedilium:* and Varro, R. R. 2. 10. 5, quoted by Holden, *in* (*servorum*) *emptione solet stipulatio intercedere sanum eum esse, furtis noxisque solutum:* cf. Ep. 2. 2. 16: *excepta nihil si te fuga laedit.*

287. **Chrysippus**, 1. 3. 126. **Menenius** was a lunatic of the day, of whom the scholiasts tell us that he claimed descent from old Menenius Agrippa.

289. **cubantis**, 1. 9. 18: the present is regularly used of what has been going on for some time, and is going on still.

290. **quartana**: sc. *febris*, the quartan ague, recurring every fourth day.

291. **jejunia**: Porph. says the day referred to is *dies Jovis*, i. e. Thursday. The oriental division of time into weeks, and the names of the days of the weeks derived from the sun, moon, and five planets, though not adopted by the Romans until the time of Theodosius (end of 4th cent.), must have been known to them much earlier: cf. Tibull. 1. 3. 18: *Saturni-diem*, i.e. Saturday. Our Saxon ancestors substituted the names of their own deities for the Roman; hence Thursday is Thor's day, i.e. Jupiter's day: cf. Juv. 6. 522, of a superstitious woman:

> Hibernum fracta glacie descendet in amnem
> Ter matutina Tiberi mergetur, et ipsis
> Verticibus timidum caput abluet.

292. **levarit**, i. e. *si levarit*, 1. 4. 18.

293. **ex praecipiti**, 'from his peril': *in praecipiti* is a technical term used of the critical state of a sick person, Cels. 2. 6.

295. **quone**: see 2. 2. 107 supra. **timore deorum**: the moral is that of Lucretius, 1. 101: *Tantum religio potuit suadere malorum.*

296. **sapientum octavus**: cf. Juv. 2. 40: *Tertius e caelo cecidit Cato.*

297. **compellarer**, absolutely 'called names,' meaning the particular name of *insanus*, as we see from the next line: *compellare* often means to assail with bad names: cf. Cic. Phil. 3. 7. 17: *Ciceronem compellat edicto nec sentit amens commendationem esse compellationem suam.* Ep. 1. 7. 34: *Hac ego si compellor imagine cuncta resigno.* **inultus**, 'with impunity.'

298. **totidem audiet**: 'shall hear as much in his turn.' *totidem* is used without a noun in Catull. 92. 3: *Quo signo? quia sunt totidem mea.* **audiet** is not, I think, here quite = 'to be called,' as 2. 6. 20; Ep. 1. 7. 38; 1. 16. 17, but is like Plaut. Pseud. 4. 7. 77: *Contumeliam si dicis audies.*

299. **respicere ignoto discet pendentia tergo**, 'shall be told to look at what hangs from the back which he cannot sur-

vey.' The reference as to the well-known fable of the two wallets, Phaedr. 4. 10:

> Peras imposuit Iuppiter nobis duas:
> Propriis repletam vitiis post tergum dedit:
> Alienis ante pectus suspendit gravem.

Pers. 4. 23:

> Ut nemo in sese temptat descendere, nemo.
> Sed praecedenti spectatur mantica tergo.

Catull. 22. 21 seems to speak of two parts of one wallet:

> Sed non videmus manticae quod in tergo est.

300. **sic**, often in adjurations; the condition which should be introduced by *ut* being often expressed by an imperative, as here (*edissere*): see L. S. *sic*. v. 1. **pluris**, 'at a profit.' Horace supposes Damasippus to be passing through the bankruptcy court; and he wishes that his assets (his statues, bric-a-brac, etc.), may realize more than twenty shillings in the pound, so as to pay his creditors, and leave him a balance.

301. **qua me stultitia**: with Orelli, I keep this reading *propter codicum auctoritatem*, although no one can deny the probability of *quam—stultitiam*: see on vs. 63 supra.

303. All ms. authority of weight is for *abscisum* here, from *abscido*, which means to *cut* off; but the sense decidedly favours **abscissum**, from *abscindo*, which means to *rend* off, for Agave, and the other Bacchae tore Pentheus in pieces with their hands, Eur. Bacch. 1125 *seqq.* **manibus**: as Bentley showed, Euripides again and again mentions the fact of Agave carrying in her own hands the head of her son, as the striking point of horror: Bacchae, 967, 1137, 1275, 1276. It will be sufficient to print one of these here, Bacch. 1137: *κρᾶτα δ ἄθλιον ὅπερ λαβοῦσα τυγχάνει μήτηρ χεροῖν πήξασ' ἐπ' ἄκρον θύρσον.* So Sen. Phoen. Frag. Phoen. 1. (363): *Felix Agave facinus horrendum manu Qua fecerat gestavit.*

veris: neut, 'the truth': cf. *cruentis*, 223 supra.

308. **aedificas**: Horace was probably building on his Sabine farm, which he had received from Maecenas about a year before this time: Damasippus hints that he was exceeding his

means and station in doing so. Damasippus tells him that is much the same thing as if he were to ape tall men (**longos**), when he himself was puny in stature. *longus*, of a tall man, occurs Catull. 67. 47: *longus homo est.*

309. **longos—bipedalis**, 'you are like a dwarf two feet high aping tall men': Horace was, according to his own account, really *corporis exigui*, Ep. 1. 20. 24; hence the simile is esp. pertinent to him. Suetonius, in his Life of Horace, says he was *brevis atque obesus*, on which points in his appearance he was good-humouredly bantered by Augustus in a letter: *vereri autem mihi videris ne majores libelli tui sint quam ipse es. Sed si tibi statura deest corpusculum non deest.* **et idem**, 'and yet you.' *idem* combines things apparently inconsistent.

310. Turbo was a plucky gladiator of small stature, like Tydeus, says Mr. Yonge, who, *μικρὸς μὲν ἔην δέμας ἀλλὰ μαχήτης.* **corpore majorem**, 'too big for his body': *θυμὸν μείζονα ἢ κατὰ τὸ σῶμα*, like Ov. Her. 12. 184: *Nunc animis audi verba minora meis.* Prop. 4. 9. 32: *Et jacit ante fores verba minora deo.*

311. **spiritum et incessum**, 'the fire and strut.' **qui**, supra, 260.

312. **verum**, proper, reasonable, just: sc. *facere*. Cf. Ep. 1. 7. 98: *Metiri se quemque suo modulo ac pede verum est.*

313. **tantum dissimilem**: the reading of V sanctioned by Bentley is certainly right in my opinion. Those who read *tanto*, as Holder, Keller, and Fritzsche, fail to quote any instance of this ablative of difference, except with comparatives. Bentley says, I think truly, that *tanto dissimilem* is not Latin. On the other hand, for *tantum*, cf. 2. 5. 92: *multum similis*, not *multo:* Ep. 1. 10. 3: *multum dissimiles*. Serm. 2. 5. 80: *Nec tantum Veneris quantum studiosa culinae.* There are three legitimate ways of constructing 312, 313:—(1). *te quoque verum est* (*facere*) *tantum dissimilem, et certare* (*cum illo*) *tantum minorem*, i. e. *cum tanto minor sis.* (2). *te quoque verum est, tantum dissimilem et tanto minorem, certare cum illo:* the same construction as (1), save that *facere* is not supplied after *verum est.* This Schütz prefers. (3). *te quoque verum est* (*facere*), *tantum dissimilem, et tantum minorem certare* (*cum illo*), i. e. *cum sis tam impar certamini.* This last is Bentley's view, taking *certare* as the prolative infinitive after *minorem:* he compares Sil. Ital.

5. 76: *heu fatis superi certasse minores.* Bentley also quotes *spernere fortior, ludere doctior*, from the Odes; but surely these do not touch his point: *nimium lubricus adspici* is more in his favour and other instances, quoted in Wickham's Appendix on the prolative infinitive. But I chiefly object to Bentley's view, that it introduces a highly epic and poetic construction into the homely language of satire, and I should prefer (1) or (2). Maecenas's magnificent mansion on the Esquiline is especially referred to, 1. 8. 7.

315. The well-known Aesopian fable of the frog and the ox—here a calf. **pullis**: the young of any animal (akin to *puer*).

316. **eliserit**, regularly used of squeezing, crushing to death.

317. **quantane?** *ne* is superfluous; see on 2. 2. 107; and add *utrumne*, Epod. 1. 7. **tantum magna**, like *tantum dissimilem*, vs. 313 = *tam magna = tanta.*

318. **major dimidio**, 'bigger by half': an absurd answer for the young frog to give, as the calf must have appeared to it 1000 times bigger than its mother. To avoid this, Kirchner, Schütz, and others take *major dimidio* of the old frog = *major facta dimidio*, 'when grown half as large again she asked "was he that big?"' They remark the absence of *inquit*, which ought to be there if *major dimidio* is the answer of the young frog. But, on the other hand, if this view is correct, an answer from the young frog is sadly wanting. All the emendations proposed are very unlikely. It is probable that, as *major dimidio* is generally used of a great difference in size, that Horace here puts it into the mouth of the young frog, with the intention of producing a ridiculous effect.

318. **num tantum**: sc. *magna.* The corruption *tanto* arose from the proximity of *major.*

320. **abludit**: ἄπαξ εἰρημένον = *abhorret*, ἀπᾴδει, 'does not much disagree.'

321. **oleum adde camino**, 'throw oil on the furnace': a proverbial expression. Lucian, Tim. 44, has πίττῃ καὶ ἐλαίῳ πῦρ κατασβεννύναι. From *caminus* comes *chimney*, through *cheminée.*

322. **si quis sanus fecit**: cf. 2. 7. 117: *Aut insanit homo aut versus facit.* A. P. 296: *excludit sanos Helicone poetas*

Democritus. Carm. 3. 19. 14: *attonitus vates*. Plat. Ion. 533. E. says the poet is not able to compose before he becomes ἐνθεὸς καὶ ἔκφρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ.

323. **horrendam rabiem**: this is the strongest expression which Horace uses to describe his passionate temper, of which he speaks several times: Carm. 3. 9. 23: *iracundior Hadria*. Ep. 1. 20. 25: *Irasci celerem tamen ut placabilis essem. rabies*, as Orelli remarks, specially refers to his angry treatment of negligent slaves.

324. **cultum majorem censu**, 'living beyond your means': cf. *corpore majorem*, vs. 310. **tuis—tene te**, 'mind your own business': more lit., 'confine yourself by the limit of your own affairs.' *tuis* is a limitative abl., like *castris se tenebat*, Caes. B. C. 1. 40.

326. **major—insane**: the postponement of *insane* to the end of the verse makes Damasippus expect a compliment until he is undeceived.

SATIRE IV.

Catius on Cookery (about 32 B.C.).

Horace relates how he met one Catius, who was hurrying home to commit to writing certain precepts on gastronomy, which he had just heard from a person whose name he refuses to reveal; he, however, recites the precepts themselves at length, 12–86. When he has concluded Horace feigns rapturous admiration, and implores Catius to introduce him to the author.

Who Catius was, and who his unknown preceptor, are both questions to which different answers have been given. It has been supposed by some that Catius was the Catius Insuber mentioned by Cicero (ad Fam. 15. 16. 1) as an Epicurean writer then lately deceased, and that he is the same Catius of whom Quintilian, 10. 1. 124, says: *In Epicureis levis quidem sed non injucundus tamen auctor est Catius.* This Catius must have died before 44 B.C., and this satire was probably written between 33 and 30 B.C. In spite of this, however, Schütz strongly supports the view that Cicero's Catius was the man. His arguments, however, are far from conclusive. Cicero's Catius was an Epicurean, who wrote on theories of vision, and does not seem to have troubled himself about gastronomy. Comm. Cruq. tells us that M. Catius was an Epicurean who wrote four books, *de rerum natura et de summo bono.* But on vs. 47 the same commentator says: *irridet eum quod de opere pistorio in suo libro scripsit de se ipso: Haec primus invenit et cognovit Catius Miltiades.* Hence Orelli has put forward the theory that Catius was one Miltiades, who was a freedman of Cicero's Catius, and had taken the name of his *patronus*, in addition to his own, as was customary. This is, I think, quite worthless. Either Comm. Cruq. is inventing with greater freedom than usual, or if there were any such tradition as he represents, *Catius Miltiades* is a gross corruption. Manso's view, that *Catius* is a disguise for *Matius* is apparently discarded by everybody; and yet I think this theory is as certainly true as anything can be said to be which does not admit of demonstration. This C. Matius was a friend of Julius Caesar, and afterwards of Octavian. He was also intimate with Cicero, and, what is very striking, with Trebatius. A letter from Cicero to him is extant, ad Fam. 11. 27;

and so is the letter of Matius in reply (11. 28), both finished and graceful compositions. A letter to Cicero from Matius and Trebatius jointly is also preserved, ad Att. 9. 15, A. This C. Matius was noted for his endeavours to raise gastronomy to an art. Who can doubt that Catius is Matius after reading the two following extracts from Columella, 12. 4. 2: *tum demum nostri generis postquam a bellis otium fuit quasi quoddam tributum victui humano conferre non dedignati sunt ut M. Ambivius et Maenas Licinius tum etiam C. Matius quibus studium fuit pistoris et coqui nec minus cellarii diligentiam suis praeceptis instruere.* 12. 44. 1: *quae C. Matius diligentissime persecutus est . . . . illi enim propositum fuit urbanas mensas et lauta convivia instruere, Libros tres edidit quos inscripsit nominibus Coci et Cetarii et Salgamarii:* 'the Cook,' 'the Fishmonger,' 'the Pickle-maker.' Matius lived to near the end of the century: Pliny says he gave his name to a kind of apples, 15. 49, and invented *nemora tonsilia* eighty years before his time. I do not care whether the first syllable of *Matius* be long or short. I have not been able to find for certain which it is. But even if it is long, *Mātius* is quite sufficiently near *Cătius* to be the thin disguise affected by Roman pseudonyms. Horace disguises *Salvidienus Rufus* under *Nasidienus Rufus;* Catullus disguises *Tanusius* under *Volusius*, and, as I have proved to my own satisfaction, *Manlius* under *Allius*. *Matius* for *Catius* is a similar disguise. Cicero, ad Fam. 7. 15. 2, calls *Matius* '*doctissimus*'; Horace, vs. 90, calls *Catius* '*doctus*.' *Matius* wrote on cookery, fish, pickles; *Catius* lectures on cookery, fish, pickles. *Matius* made apples a specialty; *Catius* gives precepts about apples. *Matius* is now alive, a prominent figure in the court; *Catius* is also alive. If Horace did not intend to represent *Matius* under *Catius* he was certain to be supposed to be doing so. Why the Romans invented these thin disguises, which could be easily seen through, is difficult to say: that they did so is beyond question.

Who was the unknown author whose name Catius refused to reveal? The wildest conjectures have been made. Horace himself; Maecenas; Epicurus; Ennius, who wrote his *Hedyphagetica* on good living, have all been suggested.

I think it likely the unknown author was Catius himself, whom his diffidence prevented him from revealing.

In support of this theory I would point to the fact that, though Catius is in a great hurry, he yet is willing, without the slightest pressing, to repeat most glibly the precepts he pre-

tends to be afraid of forgetting. In fact, Horace never asks him to repeat the precepts at all: he asks for the name of the author: this Catius declines to give, but plunges at once into a recital of the precepts instead.

It is a mistake, I think, to suppose that the Epicurean sect is ridiculed by Horace in the satire. I doubt whether he ever thought of Catius as professing the doctrines of that sect at all. Horace himself was an Epicurean at this time. In fact, the question of diet was a very small one to a good Epicurean, who was concerned with higher doctrines, such as the non-interference of the gods in human affairs, Serm. 1. 5, ad fin.; the theory of the origin of the universe from atoms; the nature of the soul; of the *summum bonum*, which Epicureans placed in ease of body and quiet of mind; the knowledge of external things through images, and soforth. Moreover, if Horace is satirizing the Epicurean here, why does he not mention the sect directly? In 1. 3 and 2. 3, where the Stoic themes are set forward, the sect is again and again distinctly referred to. Even in 2. 7 the reference to Crispinus, and the well-known paradox treated, make it clear to whom he is referring. Here there is no mention of Epicurus or his doctrines.

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1. **Unde et quo Catius?** Cf. Plat. Phaedr. p. 227 A: *ὦ φίλε Φαῖδρε ποῖ καὶ πόθεν*; cf. 1. 9. 62. For the 3rd person, cf. Plat. Menex. 234 A.: *ἐξ ἀγορᾶς ἢ πόθεν Μενέξενος*; **tempus**: sc. *consistendi et conloquendi.*

2. **ponere signa** means 'to commit to writing,' taking *signa* for the letters, the symbols of things: cf. Plaut. Rud. 5. 1. 14: *longis litteris signabo.* Others suppose a reference to the mnemonic art; and *signa* to be the shorthand symbols in which the lecture was to be preserved, before being actually written out.

3. **Anytique reum.** Socrates: his three accusers were Meletus, Anytus, Lycon.

4. **peccatum**, noun, 'I confess my fault.' **sic**: not to be joined with *laevo*, but with *interpellarim*: 'in that I have accosted you as I have done, at an inauspicious moment.' **tempore laevo**, opp. *t. dextro*, 2. 1. 19.

5. **bonus**, 'like a good fellow,' not = *bone.*

6. **interciderit**, 'shall have slipped from your memory.'

7. **hoc**, this faculty of reminiscence. **artis** refers to artificial memory, the invention of which was ascribed to the lyric poet Simonides of Ceos, Cic. de Orat. 2. 86. 351; Quint. 11. 2. 11; Auct. ad. Herenn. 3. 16: *sunt duae memoriae, una naturalis, altera artificiosa*, etc. 9. **tenuis**, subtle, λεπτάς.

10. Before Bentley's time, Aldus and several editors read *simul an Romanus an hospes*, which Bentley overthrew, remarking that it was bad Latin: for *in priori membro aut ni ponī debet aut nihil*, see on 2. 3. 157.

11. **canam**, 'recite,' a word applied to oracles and epic poetry: it is selected by Catius as in keeping both with the mystery and dignity of his subject: see 1. 9. 30.

12. As Comm. Cruq. remarks, *bene ab ovis incipit*, i. e. *ab initio cenae ut alibi* (1. 3. 7), *ab ovo usque ad mala citaret io Bacche*. Long-shaped eggs had better flavour (*gratioris saporis*, as Pliny, H. N. 10. 74, explained *suci melioris*).

13. **magis alba**, 'whiter,' *i. e.* whiter inside, referring both to the white and yolk of the egg. The white was a purer white, and the yolk a paler red. Cf. Plin. 10. 144, where the contrary is stated of the eggs of water-fowl: *aquaticis lutei plus quam albi id ipsum magis luridum quam ceteris*. Schütz understands *alba* to refer only to the white of the egg, which is here said to be whiter in long-shaped eggs. I don't think *alba* can refer to the outside of the egg. The cook could tell the colour without having to judge it through the shape; it would be just as good sense to tell a man to serve up *ova alba, ut magis longa rotundis*. Orelli's idea that it is intentional nonsense is quite out of keeping with the rest of the satire: none of the precepts are *prima facie* absurd. Bentley's *alma*, 'nutritive,' though afterwards discarded by Bentley himself, is accepted by Heindorf and L. Müller. Carm. 4. 5. 18: *nutrit rura Ceres, almaque Faustitas*; 4. 4. 41: *qui primus alma risit adorea*. Acron says *albiora aut fortiora*. This seems nonsensical, and Bentley thought he wrote *almiora*.

14. **ponere**, serve up, 2. 2. 23. **namque marem cohibent callosa vitellum**, 'for they are compact, and enclose a male yolk.' That oval eggs were more likely to produce cocks than round ones is stated by Columella, 8. 5. 11; Pliny, H. N. 10.

74; but the opposite is laid down by Aristotle, H. N. 6. 2. 2, if the mss. there are to be trusted.

15. **cole** = *caule*, 'cabbage,' is much the best attested form here. Compare *caupo* and *copo*, *plaustrum* and *plostrum*, *plaudo* and *plodo*, *coda* and *cauda*, *claudo* and *clodo*, *Caurus* and *Corus*, *raudus* and *rodus*, *si audes* and *sodes*, *ausculum* and *osculum*, *fauces* and *suffoco focalia*, *saurex* and *sorex*. In most of these cases the form with *o* was the more vulgar one. **suburbano**: much of the land close to Rome was flat and marshy. It is generally taken to refer to the artificial watering of the rich men's gardens near Rome.

16. **elutius**, insipid, lit. washed out. **irriguo horto**, a compendious comparative for 'than the cabbage of a well-watered garden.'

17. **oppresserit**, 'drops in on you': *opprimere* is generally to come upon by surprise. Juv. 10. 75: *si oppressa foret secura senectus Principis*, 'if the old emperor had been caught off his guard.'

18. **malum—responset**, 'offer an unkind resistance to.' *responsare* always means 'resist,' 'defy,' in Hor., 2. 7. 85. 103; Ep. 1. 1. 68. *malum* is used adverbially, like Carm. 2. 19. 6: *turbidum laetatur*. 3. 27. 67: *perfidum ridens*; Pers. 5. 25: *solidum crepet*. It has been proposed to take *malum* as interjection; but *malum* in this sense always follows an interrogative particle, as Ter. Phorm. 4. 5: *quid tua, malum, id refert?*

19. **doctus eris**, certainly not = *docebere*, as Orelli takes it; but 'you will show your science by plunging it living into Falernian must.' *doctus* is adj., and the construction is the same as 2. 8. 24: *ridiculus absorbere*; 7. 85: *fortis responsare*. **mersare**: according to Bent., this means to kill by drowning: he quotes Cic. Mur. 29. 61: *Nec minus delinquere eum qui gallum gallinaceum, cum opus non fuerit, quam eum qui patrem suffocaverit*. The addition of *vivam*, however, seems to show it means merely 'plunge,' and *suffoco* in the passage he quotes may mean 'to throttle.' **musto Falerno**, a nearly certain emendation, to the credit of which Bentley, however, is hardly entitled. See Crit. Note. He quoted in its favour Prudentius Contra Symm. 1. 127: *Gemmantis paterae spumis mustoque Falerno, Perfundens bijugum rorantia terga ferarum* (of Bacchus). Must, *i. e.*

the unfermented juice of the grape, was kept for a year, and was used in cookery: Cato R. R. 120; Colum. 12. 29. Of course it would be very much cheaper than old wine. Bentley's chief objection to *mixto* was, that by itself it does not mean mixed with water more than with anything else.

21. **male creditur**: Ov. Her. 7. 54: *Expertae totiens tam male credis aquae?* Virg. Ecl. 3. 94: *non bene ripae Creditur.*

22 **prandia**, 'his luncheon.' **moris**, 'mulberries.'

23. **finiet**, 'end,' 'conclude,' not 'limit to.' **legerit arbore**: notice *arbore* without *ab*, 'from the tree.' The sense of removal is in the verb.

24. **Aufidius** may well be the M. Aufidius Lurco mentioned by Pliny, N. H. 10. 20. 45, as having been the first to fatten peacocks for sale, from which trade he derived a large fortune during Pompey's war with the pirates, 67 B. C. **mulsum** (οἰνόμελι), 'mead,' was a mixture of wine and honey: Catius says that Aufidius made the mistake of using Falernian wine, which was strong, in its composition.

25. **vacuis—venis**, 'an empty stomach': the ancients seem to have regarded the veins as directly connected with and fed by the stomach, 2. 3. 153; Ep. 1. 15. 20. **mulsum** was regularly taken at the *gustatio*, beginning of a banquet: hence *vacuae venae*: from this custom that part of the meal was called *promulsis.*

26. **leni**, 'light,' 'weak': the emphasis is on *leni*, not on *mulso*: *praecordia* = the stomach: 'the cockles of the heart.' (Con.)

27. **prolueris**: Cf. 1. 5. 16: *multa prolutus vappa.* **si dura morabitur alvus**, 'if the bowels shall be costive.'

28. **mitulus**, the sea mussel. The word is conected with μῦς. **conchae**, a general name for shell-fish. Celsus, 2. 29, mentions *musculi et omnes fere conchulae* as having the effect here attributed to them. **obstantia** = *quae obstant.*

29. **lapathi brevis herba**, 'groundling sorrel,' as Con. renders. Shell-fish were filled with sorrel, mallows, &c., Athen. 3. 92, referred to by Heindorf. Catius is still at the *gustatio*: in an oft-quoted bill of fare of a pontifex given by Macrob. Saturn. 3. 12: we find *ante cenam echinos, ostreas crudas*

quantum vellent, peloridas, sphondylos, turdum, asparagos subius gallinam altilem, patinam ostrearum, peloridum, balanos nigros, balanos albos. **albo—coo**: Pliny, H. N. 14. 8. 79, mentions white Coan wine (*leucocoum*) as one which was made by mixing white must largely with sea-water.

30. The theory that shell-fish fill as the moon does is stated by Lucilius, 1062 f.:

> Luna alit ostrea et implet echinos, muribus fibras
> Et pecui addit;

and by Plin. H. N. 2. 41. 109. **lubrica** of course refers to the slimy body of the fish. **conchȳlia**: the *y* is long in Latin poetry, Lucr. 6. 1074.

32. **peloris**, 'the giant mussel.' **murex**, 'the purple fish.' The comparison between two totally different things is strange. I am almost convinced that the ablative is due to the scribe, who looked for an ablative after *melior*. See Crit. Note: how much better the sense would be thus—'The Baian purple fish is a superior kind, the Lucrine giant mussel.' Baiae, on the coast of Campania, on a bay west of Naples, the most fashionable watering-place in Italy. The Lucrine lake was part of the Bay of Cumae, connected with the latter and with the lake Avernus, to form the Portus Julius, by Augustus.

33. **Circeii**, on the coast of Latium, a few miles from Rome. Juvenal, 4. 140, tells us that Montanus could tell where oysters came from by their taste: *Circeiis nata forent an Lucrinum ad saxum Rutupinove edita fundo Ostrea callebat primo deprendere morsu.* **echini**, sea urchins.

34. **pectines** are scallops (κτένες). **patulis**, 'opening' (ἀνάπτυχοι), an epithet which may be applied to most bivalves. **molle Tarentum**: so Ep. 1. 7. 45: *imbelle T.* Juv. 6. 297: *coronatum et petulans madidumque T.* Sidon. Carm. 5. 430: *uncta Tarentus.*

36. **non—exacta tenui ratione saporum**, 'before he has mastered the subtle theory of flavours.' *exigere* is sometimes to find out clearly, Ov. F. 3. 637: *non tamen exactum quid agat.*

37. **cara—mensa**, 'a dear fish-stall.' *mensa* is the slab, or table, on which the fish were exposed for sale. **averrere**, to sweep off, is used, because *verro, averriculum* are regularly

applied to catching fish in the sea with nets: see on 2. 3. 235. Horace means it's no use paying a high price for fish if you can't cook them properly. **averrere** is only found here and in Licinius Macer, ap. Prisc., p. 532, Keil.

38. **quibus est**: one would expect the subjunctive and *quis* (dat.) *sit* would be an easy emendation. But the poets are sometimes not particular in this regard, when their metre is to be protected. There is a notable example of this, Prop. 3. 4. 25–46, where he uses indicative and subjunctive indiscriminately: cf. Virg. Georg. 4. 149; Ecl. 4. 52. Here Heindorf and Orelli defend *quibus est*, as meaning that it is a fixed and certain thing that certain fish should be boiled, others broiled. But surely after *ignarum* no other meaning would belong to *quibus sit*. **jus**: those which were boiled were served with sauce, apparently, not those which were broiled (assi): comp. the pun in Varro R. R. 3. 3. 9: *in jus vocat piscis cocus.*

38, 39. **quibus assis languidus in cubitum jam se conviva reponet**. This is generally taken thus: 'and for which ones broiled the tired guest shall again place himself on his elbow,' as if the mere sight of certain fishes broiled would incite the guest to begin eating again, and as though resting on the elbow were peculiarly the attitude while eating. So the scholiasts, Orelli, Heindorf, Schütz, Macleane, taking *quibus assis* as dative—a dative to which it would be difficult to find a near parallel. It seems better to take *quibus assis* as instrumental abl. after *languidus:* like *vino languidus*, Cic. Cat. 2. 5. 10, &c., or else as abl. absol. *reponet* means that the guest, after eating till he was sated (*languidus*), leaned back in his former position, resting on his elbow on the pillow. The ordinary attitude at dinner was to recline *in cubitum:* the eating attitude was to lean forward towards the table over the large *cubital*, or pillow. This agrees with Plautus Mil. 3. 1. 15. *seqq.*

Nam i solent quando accubuere, ubi cena appositast, dicere,
'Quid opus fuit tibi istoc sumptu tanto nostra gratia?
Insanivisti hercle: nam idem hoc hominibus sat erat decem.'
Sed eidem homines numquam dicunt, quamquam adpositumst ampliter,
'Iube illud demi: tolle hanc patinam: remove pernam, nil moror'
Sed procellunt sese in mensam dimidiati dum appetunt.

In this very graphic passage we are distinctly told that the guests *fell forward from their waists over the table* when eagerly eating. Carm. 1. 27. 6: *impium Lenite clamorem sodales, Et cubito remanete presso* quite agrees with the view here put forward. They had started up while drinking after dinner in a tumultuous manner: Horace bids them resume their usual after-dinner attitude of reclining on their elbow.

The sense then I give to the words is: 'which ones being broiled, the guest, after eating his fill of them, shall at length replace himself on his elbow.'

Since writing this note I find the writer of the article in Smith's Dict. Ant. takes the same view as to *reponet* and *languidus* as I have, and says: 'Each man, in order to feed himself, lay flat on his breast, or nearly so, and stretched out his hand towards the table; but afterwards, when his hunger was satisfied, he turned upon his left side, leaning on his elbow.' See the illustration in Becker's Charicles, p. 327.

41. **curvat**: bends the dishes, which were often of silver. *Curvat* is much better than *curvet* both in authority and sense: as Bentley says, it denotes approbation. **inertem**, flat, insipid.

42. **Laurens**: 'the Laurentian *jungle*, the wild hog's *reedy* home' (Macaulay), was about Laurentum, which was near the coast, between Ardea and Ostia.

43. **vinea**: a he-goat was sacrificed to Bacchus, on account of the mischief he did the vines, Ov. Met. 15. 114, etc. **submittit**, 'breeds.' *submittere* is not only used with *flores*, *pabula*, and the like, but is the technical term for rearing animals or plants, Varr. R. R. 2. 2. 18, &c. The idea of sending to the table is not in the word. **non semper** belongs to *edules*.

44. **fecundae**, 'prolific'—a general epithet. There is no authority for the sense of 'pregnant,' although it would suit well here and in 5. 31, and Heindorf gives it that meaning here. *lepus* is masc. everywhere else, but I think Bentley was right in giving his sanction to *fecundae* here, the reading of V. He pointed out that *elephantus*, *thynnus*, *mus* are elsewhere made feminine in similar circumstances; and *anseris albae*, 2. 8. 88, the reading of V, is a parallel case. In both cases a female animal is prescribed. **sectabitur**, 'will affect.' **armos**, 'the wings,' as the forelegs of hares are generally called: see 1. 6. 106.

46. **quaesita** agrees with both *aetas* and *natura*. 47. **crustula,** 'pastry,' a Lucilian word.

48. The only place out of twenty-four in Horace where *est* is omitted with *satis* in the phrase *satis est*, as Bentley showed. Hence he proposed to insert *est* in different places. Heinsius took *satis* like a Greek nominative absolute = ἄλις ὄν, a construction unknown in Latin.

51. Massic was a Campanian wine of the third rank, according to Pliny, H. N. 14. 64; and of Campanian wines Pliny says, 14. 136: *exposita sub diu in cadis verberari sole luna imbre ventis aptissimum videtur.*

52. **si quid crassi,** 'any roughness they may have.' **tenuabitur,** 'will be toned down': *tenuis* was a technical epithet for thin light wines.

53. **odor nervis inimicus:** Or. understands this of the fumes of the wine, which quickly mount to the head, and Con. renders it 'heady fumes,' but *odor* can scarcely have that sense; and to say of the bouquet of wine that it *nimis cito potorem ebrium reddit*, as Or. does, is, I think, absurd. It is better and simpler to render it odour, which, according to Lucr., was in certain cases of bodily illness most pernicious, like 'a felling blow,' 6. 804—

> At cum membra domans percepit fervida febris
> Tum fit odor vini plagae mactabilis instar.

Munro gives a different reading, but he seems inclined to let *vini*, the reading of all mss., stand, and he refers to this passage in support of it.

54. Another way to take the roughness out of wine was to strain it through linen. Catius says wine is thus spoiled (*vitiata*).

55. Surrentine was a light Campanian wine suited to invalids. To give it more body, a knowing man (*vafer*) mixes it with the lees of Falernian, the best of Italian wines, and one of the strongest.

56. **limum,** 'the sediment,' which the Falernian lees would have in it.

57. **quatenus,** 'inasmuch as,' 1. 1. 64. **volvens aliena,** 'carrying all foreign matters with it.' There is an absurd remark of Porph. here, to the effect that Horace here makes *vitellus* feminine: he took *aliena* to agree with it.

58. **tostae—squillae** are fried prawns. **marcentem,** 'jaded.'

60. **perna—hillis,** 'ham and sausages.' *hillae* is a diminutive of *hirae*, the intestines. Plaut. Curc. 2. 1. 23, *hirae dolent.*

61. **inmorsus,** part., 'roused,' properly 'bitten.' Cf. Prop. 3. 8. 21: *Inmorso aequales videant mea vulnera collo.*

62. **quaecunque—popinis,** 'whatever is fetched smoking hot from untidy cookshops.' Mart. 1. 41. 9, quoted by Bent., describes hot sausages hawked round by the owners of such *popinae*: *Quod fumantia qui tomacla raucus Circumfert tepidis coquus popinis.* We may suppose these itinerant cooks with their savoury dishes were patronised even by well-to-do people occasionally. For *popinis* without *ab*, cf. Pers. 5. 134: *saperdas advehe Ponto.*

63. **duplicis—juris,** 'two kinds of sauce.' The *simplex jus* consisted of sweet olive oil, thick wine, and the liquor of a Byzantine pickle jar: the compound consisted of the same ingredients boiled with a mixture of chopped herbs and sprinkled with saffron, and an addition of the best Venafran oil when cool. (2). Another view, that of Torrentius (Vanderbecken), was to take *duplicis juris* = 'compound sauce,' taking *simplex e dulci constat olivo* as parenthetical: *miscere* then would be 'to make by mixing,' as 2. 8. 45, and the antecedent to *quod* in 65 would be *juris* in 63. The main difficulty in the way of this view is the use of *duplicis* for 'composite,' not 'twofold': this might perhaps be overcome by supposing that the sauce is described as *duplex* as consisting—(1) of oil, (2) of other things.

64. **dulci,** not a general epithet, means that the oil must be sweet and good.

65. **pingui—mero,** 'thick wine,' like must. Bent. took it to mean 'full bodied,' which is expressed in Celsus by *plenum.* **muria,** liquor in which fish were preserved: brine.

66. **Byzantia orca**: a jar of Byzantium containing pickled fish. The Pontus, by which name the ancients designated the straits leading to the Black Sea, as well as that sea itself, teemed with fish: it was the place whence most preserved fish came to Greece and Rome. Hence the proverbial expression *ἰχθῦς εἰς Ἑλλήσποντον* = coals to Newcastle. The fragments of the Greek comic poets swarm with reference to these preserved fish from the Pontus: cf. Hermippus, Phorm. 1. 5, *ἐκ δ' Ἑλλησπόντου σκόμβρους καὶ πάντα ταρίχη*. Pers. 5. 134, *saperdas advehe Ponto*. Hence I have proposed in Plaut. Truc. 2. 6. 58, for *Attuli tuas Ponto amoenas* we should read *Attuli, et vas Ponto, maenas*, which is confirmed by a comparison of Pers. 3. 76: *Maenaque quod prima nondum defecerit orca* with the passage before us, *orca* being the word for the jar or vessel in which such preserved fish, *maenae, scombri, thynni, pelamides*, were kept. *vas* for *orca* is used in Juv. 7. 119.

67. **herbis** goes rather with *inferbuit* than with *confusum*. *herbis* is dat. after *inferbuit*, 'when this has been mixed, and been boiled with chopped herbs (lit. over, or on, chopped herbs), and has stood for a while (*stetit*) after being sprinkled with Corycian saffron.' **Corycus**, a mountain in Cilicia famous for saffron. **addes**, a mild imperative, 'you shall add.'

69. **quod**: cf. 2. 8. 53, *quod testa marina remittit*. The Venafran oil was the best in the world, Plin. 15. 8; Carm. 2. 6. 15: *viridique certat baca Venafro*. 70. **Picenis**, 2. 3. 272.

71. **nam facie praestant**: perhaps the best example in Latin of *nam*, used elliptically like *γάρ* ('which is surprising), for they excel them in appearance.' **vennuncula—ollis**: 'the *vennuncula* is best for pots,' *i. e.* for preserving, a statement confirmed by Pliny, H. N. 14. 2. 34: *vennunculam—ollis aptissimam*. The word is not a proper name, but a species.

73. **faecem—allec**: lees of wine and tartar. These are mentioned, 2. 8. 9, among the things placed on the table for the purpose of rousing a tired eater.

74. **primus et invenior**, 'I am found to have been the first'; but it is more likely he would have said 'I was the first to discover': hence I think the historical present *invenio* was very likely used by Catius, giving a certain epic dignity to his important discoveries. White pepper and black salt, *i. e.* un-

refined salt, are both mentioned by Pliny, the former as being milder than black pepper.

75. **incretum**: from *incerno*, 'sifted on to clean plates.' **catillis** is dat. after *incretum*: the pepper and salt were sifted through an *incerniculum* or *cribrum*, to fine them.

76. The inconsistency of buying dear viands and then serving them shabbily is rebuked, as in 37. **milia terna.** 3000 sesterces, about £25. **macello,** 2. 3. 229.

77. **vagos,** 'straggling': too large for the dish: others take it 'that once roamed through the sea.' **urgere,** 'cramp.' In Juv. 4. 133, Montanus proposes a new dish be made on purpose to contain the huge rhombus: *Debetur magnus patinae subitusque Prometheus.* 78. **movet**: impersonal.

79. **unctis—dum furta ligurrit,** i. e. *quas unxit dum furta ligurrit.*

80. **gravis,** 'offensive.' **limus** is the sediment which formed an incrustation on the bottom and sides of the *cratera*: vs. 56. **veteri,** old and valuable: hence the offensive inconsistency.

81. **scopis,** 'brooms,' a word chiefly known from the proverbial expressions *scopae solutae,* 'a loosened broom,' *i. e.* a man at his wit's end: Cic. Att. 7. 13. 6: *scopas dissolvere,* to bring things into disorder, Cic. Orat. 71. 235. **mappis,** 'napkins': it is not certain that napkins for the use of the guests are meant, either here or in Ep. 1. 5. 22: *ne turpe toral ne sordida mappa Corruget nares.* In Martial's time guests certainly brought their own napkins, 12. 29. 21. I should rather think that *mappae* were napkins to lie on the table to receive the dishes, like our dish-mats. **scobe,** 'sawdust,' for sweeping the floor. Juv. 14. 66: *Ergo miser trepidas—Ne perfusa luto sit porticus: et tamen uno Semodio scobis haec emendat servolus unus.* **quantus,** 'how little,' = *quantulus, quantillus*: cf. Prop. 4. 6. 65: *Di melius! quantus mulier foret una triumphus!* 82. **flagitium ingens,** 'a monstrous scandal.'

83. **ten**: the acc. of exclamation with infin. generally takes *ne.* **lapides—varios,** a tessellated pavement.

84. **inluta toralia** is the object. **Tyrias—vestis** depends on **circum**: to throw soiled covers on purple couches. *vestes* are the more permanent coverings of the couches of Tyrian

purple: cf. 2. 6. 102: *rubro ubi cocco Tincta super lectos canderet vestis eburnos:* ibid. 106, *ubi purpurea porrectum in veste locavit.* These could not be washed; but the *toral*, a long covering of white linen, would, of course, be washed.

86. **haec—reprehendi justius illis**: *haec* and *illis* are both pregnant: 'their absence can be more justly found fault with than the absence of those things which,' etc. Supply *neglecta* with *haec*, and *neglectis* with *illis*.

87. *nequeant* has no ms. authority of any weight; at first sight it seems a better reading than **nequeunt**; but *illis* is emphatic and marked in 86: see note on vs. 12 of the next Satire. 92. **vidisse** belongs both to *beatus* and *pendis*.

93. **quia contigit**, *vidisse*, 'because you *have* been blessed.'

94. **fontis ut adire remotos**: a sarcastic application of Lucr. 1. 927: *juvat integros accedere fontes Atque haurire.*

95. **vitae praecepta**, 'rules of life': the expression is adopted by Propertius, 4. 9. 21, as pointed out by Postgate.

SATIRE V.

Legacy Hunting (ABOUT 31 B.C.)

THE following poem, which more truly deserves the title of a Satire in the modern sense than any other of Horace's poems, assails legacy-hunters (*captatores*), a class which in ancient Rome throve wonderfully. Owing to the prevalence of celibacy and other causes there was always, during and after the late republic, a large number of childless persons (*orbi*) at Rome, many of them rich, who became marks for the legacy-hunters. Large fortunes were left to persons to whom the testators were in no way related. Cicero notices the practice of legacy-hunting in his own day. Parad. 5. 2. 39: *hereditatis spes quid iniquitatis in serviendo non suscipit? quem nutum locupletis orbi senis non observat? loquitur ad voluntatem: quicquid denuntiatum est facit, adsectatur, adsidet, munerat.* Horace himself classes legacy-hunting as a regular profession, to be set beside others, like contracting and money-lending: Ep. 1. 1. 77: *Pars hominum gestit conducere publica: sunt qui Crustis et pomis viduas venentur avaras Excipiantque senes quos in vivaria mittant. Multis occulto crescit res fenore.* Sen. de Benef., 6. 38, speaks of it as a recognized calling: *qui captandorum testamentorum artem professi sunt:* and so Pliny, H. N. 14. 1. 1: *captatio in quaestu fertilissimo.* Juvenal is full of references to it: see especially 5. 131 *seqq.*, 12. 93 ad fin. Prof. Mayor, in his valuable notes on these and other passages, cites many remarkable expressions which show the amazing extent to which legacy-hunting prospered at Rome. Petronius says of the population of Crotona, that it was composed either of legacy-hunters or their prey: *aut captantur aut captant* (116): either carcases or the ravens that devoured them: *cadavera quae lacerantur aut corvi qui lacerant*—a simile Catullus had applied to the expectant heir-at-law in one of the most beautiful passages in his poems, 68. 124: *suscitat a cano volturium capite.* To be childless and rich was to be courted and powerful: Plin. 14. l. c., *orbitas in auctoritate summa.* Some rich men actually disowned their children, in order to gain the attentions that *orbitas* attracted, Sen. ad Marc. 19. 2. In order to turn his lamp on this remarkable feature of Roman society, Horace introduces

Ulysses in consultation with the shade of the Theban seer Tiresias in Hades. He is supposed to continue his conversation with him at the point where it is concluded in the Odyssey, 11. 149. Tiresias had told Ulysses of the wanderings and perils yet in store for him, and how that he would return to Ithaca after them all:

αὐτὸς δ' εἴπερ κεν ἀλύξῃς
Ὀψὲ κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἑταίρους,
Νηὸς ἐπ' ἀλλοτρίης, δήεις δ' ἐν πήματα οἴκῳ
Ἄνδρας ὑπερφιάλους οἵ τοι βίοτον κατέδουσιν
Μνώμενοι ἀντιθέην ἄλοχον.

Ulysses asks him how he is to repair his broken fortunes when he has reached Ithaca: Tiresias tells him to become a toady on some rich old man, in the hope of becoming his heir; and an admirable description of the arts of the legacy-hunter is given in the form of precepts as to the best manner of obtaining success in that profession, reminding one in this respect of Swift's 'Advice to Servants.'

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3. **quid rides**: Tiresias had smiled at the assurance of Ulysses in asking for more. **doloso**, if sound, is not = *tibi doloso*, but is the third person; a sort of exclamation: so Con., 'And yet it craves for more, that heart of guile.' *dolose*, however, is, in my opinion, very probable.

4. **revehi**, 'to sail back': *vehi* regularly used thus; hence, rather anomalously, *vector*, 'a passenger.'

5. **nulli quicquam mentite**. Tiresias was a Greek 'true Thomas.' Soph. Oed. Tyr. 298: ὦ τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ. Antig. 1092: ἐπιῤῥάμεσθα δέ—μηπώποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

7. **apotheca** (ἀποθήκη) in Latin acquired most usually the sense of 'wine-cellar,' though L. and S. warn us against using the word cellar, as the Roman wine-room was in the upper part of the house. But there is nothing in the word cellar which necessarily implies that it is downstairs. From *apotheca* comes the Italian *bottega*, Spanish *bodega*, French *boutique*. **procis**: generally of the μνηστῆρες of Penelope.

8. **vilior alga est**: a sort of proverbial comparison; Virg. Ecl. 7. 42: *projecta vilior alga.* Carm. 3. 17. 10: *alga inutili.* **re**, 'money,' the one *thing* needful; cf. Ep. 1. 1. 66: *rem Si possis recte si non quocumque modo rem.*

9. **missis ambagibus**, 'to cut the matter short,' 'in plain words,' ἁπλῷ λόγῳ. **turdus**: the thrush, or fieldfare, was esteemed a great delicacy, Ep. 1. 15. 40: 1. 5. 72. Martial, 13. 92, gives it the first place among birds. See Macleane's note here.

11. **privum** (= *proprium*) **dare**: a phrase used by Lucil. 21:

> Ad cenam adducam et primum hisce abdomina thunni
> Advenientibus priva dabo cephalaeaque acharnae.

Cf. Ep. 1. 1. 93, *priva triremis:* Juv. 8. 68. The transition of *privus* from its original meaning of *singulus* to that of *proprius* is easy. **devolet**, to be rendered literally, 'let it fly away,' referring to the thrush. Juvenal, 5. 98, tells of a *captator* buying game, and sending it to an avaricious *orba*, who resold it: *sumitur illinc* (from the provinces), *Quod captator emat Laenas, Aurelia vendat.*

12. **nitet** after *illuc ubi* defends *nequeunt* in the last Satire, 87, after *illis—quae.* **poma**: cf. Ep. 1. 1. 78, quoted in Arg.

13. **honores**, 'glories,' such as fine fruits, flowers, vegetables. Carm. 1. 17. 16: *copia Manabit ad plenum benigno Ruris honorum opulenta cornu.*

14. **ante Larem**: first fruits were offered to the Lares, and to Faunus, by a farmer, Tibull. 1. 1. 13: *Et quodcumque mihi pomum novus educat annus Libatum agricolae ponitur ante deo —Vos quoque felicis quondam nunc pauperis agri, Custodes fertis munera vestra Lares.*

15. **quamvis—erit**: for the indicat. see 2. 2. 29. **sine gente**, of no family; a *novus homo*, who belonged to no gens, as a freedman, or one who had suffered *capitis deminutio*, been deprived of his civic rights, as a criminal. **fugitivus**, a runaway slave.

17. **comes exterior** is like our expression 'to give a person the wall,' and *tegere latus, claudere latus* may also be so rendered: but that is not the origin of the Latin expression, which the scholiasts explain to go on the left-hand side of a person: so

Acron on this passage, and the schol. on Juv. 3. 131: *Divitis hic servi claudit latus ingenuorum Filius* explains *claudit latus* as = *in sinistra ambulat.* This agrees remarkably with the conclusion to be deduced from comparing the account of Claudius's behaviour towards Plautius as given by Suetonius and Eutropius. The former says that the Emperor, *et in Capitolio eunti et inde rursus revertenti latus texit* (*Plautio*) (Claud. 24); while Eutropius, of the same incident, says (7. 13): *conscendenti Capitolium laevus incederet* (*Claudius Plautio*). The left being the unprotected side, it was a mark of respect and politeness to take it.

18. The *ne* in such a phrase as **utne tegam** properly belongs to *jubes*, or some other verb understood: cf. Ter. And. 1. 5. 28: *eine ego ut adverser.* Dama was a common name for a slave: see 1. 6. 38. **spurcus**, 'filthy,' is often applied to people of base position: cf. Varro ap. Non. 4. 425: *ne quis lictorem spurcum hominem liberum prehendere jussisse velit.*

19. **me gessi**, exactly = our 'I bore myself.' **certans—melioribus**, a reminiscence of the Homeric κρείσσοσιν ἶφι μάχεσθαι, Il. 21. 486. *melioribus* is dat., Epod. 2. 20; Virg. Ecl. 5. 8, *tibi certat Amyntas.*

20. **hoc**: sc. *latus Damae tegere.*

21. **et quondam majora tuli**: Homer's well-known verses are copied, Od. 20. 18:

> Στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·
> Τέτλαθι δή κραδίη καὶ κύντερον ἄλλο ποτ' ἔτλης:

hence also *pejoraque passi*, Carm. 1. 7. 70: *passi graviora*, Virg. Aen. 1. 199; Ov. Trist. 5. 11. 7.

22. **ruam**, 'scrape together.' One early meaning of this verb probably was to break with a hoe or rake, and it is used in its literal sense in Virg. Georg. 1. 105: *cumulosque ruit male pinguis harenae.* From this sense come *rutrum*, a hoe; *rutabulum*, a poker. To this sense belongs Lucil. 901: *ruis haec* (*hoc* mss.) *et colligis omnia furtim*, and so of the sea raking up as it were its sand in a storm, Lucr. 6. 726. So that in our text the familiar and easy metaphor of a farmer hoeing a hill round his roots is at the bottom of the word; *corruere divitias* is thus used, Plaut. Rud. 2. 6. 58. Cf. also the phrase *ruta caesa*, 'things dug up and cut down,' *i. e.* minerals and timber.

25. **praeroso hamo**, 'having taken the bait off the end of the hook': cf. *praerodere digitos*, Plaut. Ps. 3. 2. 93. *prae* has this force in *praeuro*, to burn at the end, *praecuo*, *praecido*, etc. *captatores* are often compared to anglers. Mayor on Juv. 12. 123: Lucian Dial. Mort. 8, a *captator*, dead before his victim complains: 'As the proverb is, the fawn has caught the lion. I courted the sick and childless Hermolaus, and thought it a stroke of policy to deposit in a public place my will, in which I have bequeathed to him my all, that he might do the like by me . . . . and now by a fall of the roof I am dead on the sudden and Hermolaus has my estate, having like some sea-wolf swallowed bait and hook' (*τὸ ἄγκιστρον τῷ δελέατι συγκατασπάσας*). Mayor also refers to Lucian Dial. Mort. 6. 4, where a young *captator* aged 30 complains to Pluto that the old man past 90 (to whom he had made many valuable presents), after swallowing so large a bait (*τοσοῦτόν μοι δέλεαρ καταπιών*), had come to his funeral and crowed over him: cf. Mart. 6. 63. 5: *Munera magna quidem misit sed misit in hamo.*

26. **artem**, 'your cunning' as an angler, rather than your 'profession,' as Orelli takes it: though Seneca, quoted in Argument, speaks of the *Ars*, i. e. profession of legacy-hunters: Lucian Dial. Mort. 6. 3, calls the trade of the legacy-hunter *καινήν τινα τέχνην*.

27. **res certabitur.** See 2. 1. 49. Crit. Note, and cf. Liv. 25. 3: *cui multae* (fine) *certandae cum dies advenisset.*

28. **improbus, ultro,** and **audax**, are all parts of the same idea: the hardened villain, who will have the impudence to drag his betters into court, when he himself should be the subject of prosecution, for this is the force of *ultro.*

30. **priorem** = *meliorem.*

31. **fecunda—conjunx**: Juvenal 5. 137:

> dominus tamen et domini rex
> Si vis tu fieri, nullus tibi parvolus aula
> Luserit Aeneas, nec filia dulcior illo.

32. **Quinte—Publi.** Slaves had no *praenomina*, but received one on manumission; Pers. 5. 78: *Verterit hunc dominus, momento turbinis exit Marcus Dama.* The freedman (Dama) would be proud of his new title. **puta**, 'suppose': the last syllable is short: Pers. 4. 9. **molles**, 'sensitive.'

36. **cassa** (or *quassa*) **nuce te pauperet**, 'rob you of an empty nut.' The mss. being largely in favour of *quassa*, I had admitted this form with Keller, who identifies *cassus* with *quassus*, the past of *quatio;* literally 'shaken,' 'broken.' But I am not sure that I was right in so doing. In Plautus the mss. give the form *cassus*, and I am inclined now to doubt whether there is any connexion with *quatio* in the word. An etymologizing scribe may have connected it with *quatio*. The roots *cad* (*cado*) and *car* (*careo*) have been proposed for *cassus;* but the etymology seems quite uncertain. *paupero* comes from the language of every-day life: it is used by Plautus several times, and with an abl., as here = frag. ap. Non. 157. 7: *Quam ego tanta pauperavi per dolum pecunia.*

37. **locus**, 'a mark for jests,' 'a laughing-stock.' Prop. 2. 24. 15: *sed me Fallaci dominae jam pudet esse locum.*

38. **pelliculam curare**, 'nurse himself,' Con. *cutem curare* is the ordinary expression, Ep. 1. 2. 29; 1. 4. 15. The sense of 'hide' is not lost: cf. Juv. 10. 192: *deformem pro cute pellem*, of an old man.

38. **fi**: this imperat. is found Plaut. Curc. 1. 1. 87: *fi mi obsequens:* Pers. 1. 1. 40: *Age fi benignus subveni:* the plural in Curc. 1. 1. 89: *fite mihi volentes.*

cognitor is an advocate who took the charge of the case of another party, and represented him in the strictest sense. He was given a power of attorney by his principal to act for him, therein differing from a *procurator*, whose acts did not bind his principal necessarily. *Cum enim certis et quasi sollemnibus verbis in locum domini substituatur cognitor merito domini loco habetur. Procurator vero . . . satis dare jubetur ratam rem dominum habiturum*, Gaius, 4. 97, 98.

39. **seu rubra Canicula findet**: Furius Bibaculus, nicknamed Alpinus, Sat. 1. 10. 36, had probably introduced in some of his poems two lines which are laughed at here—one may have been *Infantes statuas jam rubra Canicula findit:* another, we know from Quintil. 8. 6. 17, was *Iuppiter hibernas cana nive conspuit Alpes.* **conspuit**, 'sputters over,' being a word manifestly out of place in heroic verse. For *Iuppiter* Horace comically substitutes *Furius*, the author's own name, adding a description of Furius himself as being **pingui tentus omaso**, 'distended with fat tripe,' a very unpoetical dish, but probably a usual one with Furius. Many editors hold there is no parody in *rubra*

—*statuas*, but that they are Horace's own words. This is most unlikely: a more ranting line was never penned, and it exactly suits *turgidus*, applied by Horace to this same Furius, 1. 10. 36.

Aulus Gellius, 18. 11, enumerates the following lines from Furius, in which the Italicised forms were censured by Caesellius Vindex:

> Sanguine diluitur tellus: cava terra *lutescit*.
> Omnia *noctescunt* tenebris caliginis atrae.
> Increscunt animi: *virescit* vulnere virtus.
> Spiritus Eurorum virides cum *purpurat* undas.
> Quo magis in patriis possint *opulescere* campis.

The first of these lines is certainly 'turgid.' *vīrescit*, in the third line, is from *vires*.

The meaning is, 'persevere in the heat of the dog-days; persevere in the depth of winter.'

40. **infantis statuas**, 'the dumb statues'; an expression introduced by Furius, of which he was probably very proud. There was a proverb *statua taciturnius*, Ep. 2. 2. 83. Bent. proposed to render *infantis* 'new,' but wrongly. Statues were often made of wood (as that of Priapus, 1. 8. 1), and that would split and crack in hot weather; though Servius, on Virg. Georg. 3. 363, *aeraque dissiliunt volgo* (quoted by Bent.), thought brazen statues were meant, citing this passage (by mistake, from Persius) as an instance of the effect of heat on brass. Virg. l. c. is speaking of the effect of cold. **pingui tentus omaso**: there is no reason for taking *omaso* in any but its literal sense of 'tripe,' which is admirably adapted to the passage. Tripe was a cheap dish: see Ep. 1. 15. 34: probably Furius, an unsuccessful poet, could afford no better, and, being a greedy man, stuffed himself with it. Or.'s theory that *pingui tentus omaso* refers to a description of some Gallic chieftain introduced by Furius in one of his poems, and satirised as a greedy barbarian to gratify Cæsar, seems very far-fetched.

42. **cubito—tangat** 'nudge with the elbow,' ἀγκῶνι νύττειν. Pers. 4. 34: *Est prope te ignotus cubito qui tangat.*

44. **adnabunt thynni** seems to have been proverbial, from Herodotus 1. 62, where the oracle says to Pisistratus—

> ἔρριπται δ' ὁ βόλος τό τε δίκτυον ἐκπεπέτασται
> θύννοι δ' οἰμήσουσι σεληναίης διὰ νυκτός.

cetaria, 'fish ponds.' *vivaria*, Ep. 1. 1. 79, is more general, 'preserves.'

46. 'If anyone has a sickly son heir-apparent to a fine fortune.' **sublatus**, 'reared,' from the custom of the father taking up from the ground a child he intended to own and to keep (*tollere*).

47. **caelibis officium**, 'homage to a bachelor.' The *caelebs* is of course not the man with the sick son, but the *locuples* of 28 *seqq.* Tiresias tells Ulysses to choose people with heirs as a mark for toadying, as well as *orbi*, to divert suspicion.

48. **adrepe officiosus**, 'worm your way by your attentions.' **ut**: those who object to this reading do not, I imagine, observe that *ut* is epexegetic of *spes* in 47, and is not 'in order that.' The *captator* is directed to worm his way towards the hope of two things: first, that he will be made *secundus heres*; secondly, that the *heres* will die: *both* were necessary; hence *et—et*. *In spem* is not to be taken absolutely as = *in spem hereditatis*, as Or. says, although a line or two afterwards he says inconsistently, though rightly, that by *et—et duplex optatum captatoris recte distinguitur*. What is here described as *spem, ut scibare secundus heres* is by Tac., Ann. 1. 8, expressed as *in spem secundam*, speaking of the will of Augustus. For *in spem* followed by *ut*, see Plaut. Bacch. 3. 1. 3: *Nisi quem spes reliquere omnes, esse ut frugi possiet*, where Ussing only cites Ausonius, Id. 2. 46: *Consul ut ipse foret spes mihi certa fuit*, and says the usage is *insolitum*. But surely Cic. Lael. 19. 68 is not fairly explained otherwise: *novitates* (*amicitiae*) *si spem afferunt ut tanquam in herbis non fallacibus fructus appareant, non sunt illae quidem repudiandae*. Schütz explains *et—et* of two distinct wills, the first made before, the latter after, the death of the son. **secundus heres**, or *substitutus*, was an heir named in case the first heir declined the inheritance, or was in any way disqualified, or died before entering on it, or in his minority, as here.

49. **egerit Orco**: cf. the Homeric Ἄϊδι προϊάψαι.

50. **vacuum**: a legal word for property left without an owner by death.

53. **sic—ut**: qualifies a command, Ps.-Ovid. Her. 19. 182: *Sic facito spernas ut vereare fretum.* **limis**: sc. *oculis*, with a

side-glance: Ter. Eun. 3. 5. 53: *ego limis specto Sic per flabellum clanculum:* so Plaut. Mil. Glor. 4. 6. 2.

54. **quid prima secundo cera velit versu,** 'what the first page says in the second line.' Wills were generally written on *cerae,* waxen tablets; there were often several of these: in the first line of the first of these the testator's name was generally written; in the second generally the name of his heir. **solus** = *heres ex asse.*

55. In order to inculcate the necessity of great caution in the profession of will-hunting, Tiresias, in oracular style, predicts an event which had probably actually happened at Rome in Horace's own day. One Nasica, who had a tall daughter, gave her in marriage to a rich old man, Coranus, expecting to be remembered in his will. But his object was too transparent: Coranus made his will indeed, but left his father-in-law and wife nothing. **recoctus scriba ex quinqueviro,** 'the police magistrate turned clerk.' The *quinqueviri* seem to have been a body of magistrates, or deputy magistrates, the assistants to the *tresviri capitales,* of whom we often read in Plautus, who corresponded to our police magistrates, who had jurisdiction at night over evil-doers. See Livy, 39. 14. 10; Dig. 1. 2. 2. 31. **Coranus** had been a *quinquevir;* but he took up the profession of a *scriba* afterwards. For *ex quinqueviro,* after being a quinquevir (a common idiom in Greek, like τυφλὸς ἐκ δεδορκότος, ἐλεύθερος ἐκ δούλου), cf. Cic. Part. 17. 57: *ex beato miser.* Plaut. Rud. 2. 6. 34: *te ex insulso salsum feci.* **recoctus scriba** is 'turned into a notary'; *recoquere* is to fashion anything anew, and apply it to a different use from its original one. Another explanation of the word here, but not the true one, is to take *recoctus* = 'rejuvenated.' Catull. 54. 5 has *Tibi et Fuficio seni recocto.* In this he probably referred to the fable of the daughters of Pelias boiling their father to give him back his youth; and Petronius, Frag. ap. Diomed., p. 518, Keil, has *anus recocta vino,* an old woman who feels young owing to wine. **corvum—hiantem:** there is an allusion here to the fable of the fox and the crow with the cheese, Phaedr. 1. 13.

59. **quicquid dicam, aut erit aut non:** intentionally ambiguous, after the manner of oracles. To the hearer it may mean that whatever T. said would happen or no (according as he said); but to T. himself it is only a ridiculous truism, as absurd as Falstaff's prediction to Master Slender that it was

his fate to have Mistress Anne Page or no (Merry Wives: Act 4, Sc. 5).

62. **tempore quo**: oracles often began by fixing the date by a circumlocution: Herod. 1. 55:

Ἀλλ ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,

a custom parodied by Aristophanes, Eq. 197.

Ἀλλ ὁπόταν μάρψῃ βυρσαίετος ἀγκυλοχήλης, etc.

juvenis Parthis horrendus: this gives no near indication of the date: for Augustus might have been so spoken of any time from the battle of Actium in 31 B. C. until the restoration of the standards of Crassus in 20. **alto**: cf. *Caesarem altum*, Carm. 3. 4. 37; but the accessory idea of ancient is in the word here: cf. Virg. Aen. 6. 500; *genus alto a sanguine Teucri.* Scott, Lord of the Isles, has, 'Of Hereford's *high* blood he came.'

63. **genus** = a descendant, 1. 6. 13, *Valeri genus*: so γένος is often used of a single person. **demissum**, Virg. Aen. 1. 288: *Julius a magno demissum nomen Iulo.*

64. **forti**, again applied to a bridegroom; cf. 2. 3. 216: 'gallant,' perhaps 'handsome,' a meaning it had in Plautus. See Mil. 10, with Tyrrell's note. So brave and braw = fine, bravery = finery. Here of course *forti* is ironical.

65. **metuentis reddere soldum.** This may mean that Nasica had borrowed money from Coranus, and was afraid he would be called upon to pay, and gave him his daughter as a set-off: it is better to take it more generally, that Nasica was unable to meet his debts: *metuentis* would then be like Carm. 2. 2. 7: *penna metuente solvi* = 'unable,' or 'unwilling.' **soldum** = *solidum*, seems to have been technically used of paying the full amount, 20 shillings in the pound, as we say; cf. Cic. Rab. Post. 17. 46: *ita bona veneant ut solidum cuique solvatur.* 66. **tabulas** = *ceras* 'his will.'

69. **praeter**: it is difficult in such cases to say whether *praeter* is prep. or adv.; cf. Ov. Her. 7. 164: *Quod crimen dicis praeter amasse meum?*

70. **illud**, 'this,' like ἐκεῖνο, refers to what follows: cf. 1. 4. 64; 2. 3. 150. **ad haec**, 'moreover.'

84. **me sene**: if a living person, not a shade, had been speaking, he most likely would have said *me puero*. **improba**, 'bold,' as her audacious codicil showed.

85. **ex**, 'in accordance with.' **elata**, 'carried to her pyre': cf. ἐκφέρειν, ἐκφορά.

87. **si**, 'to try if,' a common use of εἰ.

89. **operae**: dative; but Madvig's, or rather Siesbyus' *opera* is very likely: cf. Caes. ap. Gell. 13. 3. 5: *videor mihi non labore non opera non industria defuisse.*

90. **difficilem**, δύσκολον, 'peevish.' **morosum**, 'wayward,' 'capricious.'

91. **ultra non etiam sileas**: 'don't even be silent beyond the bounds of moderation' (much less talk). In Quint. 8. 6. 76: *meliusque ultra quam citra stat oratio, ultra* is adverb, equivalent to *ultra modum*. The mss. are decisive for *ultra*: the reading *garrulus ultro* would give excellent sense, but then *non etiam sileas* would defy explanation. Or. joins *ultro* to *sileas*, 'don't be too ready to be silent'; and there would be no objection to this reading if it were supported by mss.

non. This is one of the few passages where *non* is used for *ne*. Cf. Ep. 1. 18. 72: Ov. Art. 3. 129; 133: Pont. 1. 2 106; Pers. 5. 45; Virg. Aen. 12. 78. Quintil. 1. 5. 50 calls *non feceris* for *ne feceris* a solecism. The usage is only poetical and in late prose, with very rare exceptions. **Davus comicus**, 'like Davus in the play': what particular play is uncertain: cf. Prop. 4. 5. 44: *comica moecha*. As Macleane remarks, Horace introduces a Davus in this respectful attitude at the beginning of the seventh satire of this book.

92. **obstipo**, on one side, and stooped forward in the attitude of eager attention. Pers. 3. 80: *Obstipo capite et figentes lumine terram.*

93. **grassare**, 'make your advances,' Paul. ex Fest., p. 97. Müll. says that *grassari antiqui ponebant pro adulari*: but it is possible that he got that idea from this passage. *grassari*, again, has not here its stronger sense of 'attack': whence *grassator*, a footpad or highwayman, is derived. **obsequio**, 'by civilities.' **si increbruit aura**, 'if the wind freshens.'

95. **aurem substringe**: 'gather your ear up' (with your

hand). So Macleane from Juvencius rightly. The action is that of a person who is afraid of losing a syllable, commonly seen in deaf persons. *substringere* is to gather something together from below, and that is exactly what is done in this case.

96. **importunus,** 'worrying.' Horace uses this adj. seven times, twice apparently in the sense of 'cruel,' Carm 4. 13. 9; Ep. 1. 6. 54: the other five times in the sense of 'insatiate,' asking for more. Thus he applies it to *pauperies*, Carm. 3. 16. 37: to *birds* which cannot be driven away, Serm. 1. 8. 6: to the *avarus*, Ep. 2. 2. 185: to *thirst* for money, Ep. 1. 18. 23; and here, to the man greedy of praise; in fact, it is near in meaning to 'importunate,' with this exception, that 'importunate' denotes repeated asking for the same thing which has been denied: *importunus* denotes asking for more of a thing that has been obtained. **ŏhe, jam,** 'hold, enough.' *ohe jam satis est* is the full phrase. Persius uses *ōhe* even without *jam* in this sense, 1. 23. In 1. 5. 12, *ōhe* is the quantity. Cf. Mart. 4. 91. 1: *Ohe jam satis est ohe libelle,* where both quantities are given in one line. *Jam satis est* is also used without *ohe,* 1. 1. 120: Mart. 7. 51. 14. **urge,** 'ply him with praise.'

98. **crescentem—utrem:** 'blow him up like a wine-skin, so as to swell with your turgid praise.' Cf. Falstaff in K. Henry IV., P. 1. Act 2, Sc. 4: 'A plague of sighing and grief, *it blows a man up like a bladder.*'

100. **certum vigilans,** 'wide-awake.' *certum* is used adverbially: cf. 2. 6. 27. So Ov. Her. 10. 9: *incertum vigilans.* **sit:** Bentley would have *esto,* the usual form in wills, but the mss. are decisive in favour of *sit;* and Orelli well remarks, that if Hor. had been strictly technical, he would have said *ex quadrante* for *quartae partis.*

101. **audierīs:** see on 3. 67 supra. **ergo,** 'and so.' Carm. 1. 24. 5: *Ergo Quintilium perpetuus sopor Urget.* **Dama,** vs. 18.

102. **nusquam est,** 'is no more'; cf. Prop. 4. 13. 58: *Nusquam est delapsis Amphiaraus equis.* **unde;** sc. *parabo,* 2. 7 ad fin.: *unde mihi lapidem.* Ov. Her. 12. 84: *Sed mihi tam faciles unde meosque deos?*

103. **subinde:** 'from time to time,' 'now and then.' **illacrimare:** pres. imperat. of *illacrimor,* which is used else-

where as a deponent, Cic. N. D. 3. 33. 82: *quid dicam de Socrate cujus morti illacrimari soleo Platonem legens?* **est,** 'it is possible,' 'it is easy': ἔξεστιν, ἔστιν, ἔνι. Epod. 17. 25: *neque est Levare tenta spiritu praecordia.*

104. Cf. Publil. Syrus; 221 Ribb.: *Heredis fletus sub persona risus est.*

105. **permissum arbitrio,** left to your discretion (in the will).

108. **ex parte tua,** in your share of the inheritance. **sit,** 'is inclined to be.'

109. **nummo,** 'for a sesterce,' *i.e.* a nominal sum, 'a peppercorn.' **addicere**: 'knock it down,' a word applied to auctions. Cf. Cic. Rab. Post. 17. 45: *Ecquis est ex tanto populo qui bona C. Rabirii Postumi nummo sestertio sibi addici velit.* A formal sale before witnesses prevented many legal difficulties which might arise out of a gift: Gaius, 2. 252: *in usu erat ei cui restituebatur hereditas nummo uno eam hereditatem dicis causa venire.*

110. **imperiosa,** 'stern,' ἐπαινὴ Περσεφόνεια, called *saeva,* Carm. 1. 28. 20. **vive valeque,** a common formula of farewell: Ep. 1. 6. 67.

SATIRE VI.

Life in the Town and Life in the Country. 31 OR 30 B. C.

THE following Satire takes rank as one of the finest of the compositions of Horace. Its object is the exaltation of a quiet life in the country, compared with the ceremony and the annoyances of town: an air of calm pervades the whole. Made happy by his Sabine farm, the poet asks no more, 1–15. What theme then so fit to celebrate as his mountain farm? 16. 17. Most poets begin their works with an invocation to some god; so Horace calls on Janus, father of the morning, the patron saint of the beginnings of all human works, 20–23. This invocation reminds the poet what a different sort of day is ushered in by Janus at Rome and in the country. At Rome he has to go first thing to the law courts, to give bail for a friend, 24; then, although a visit to Maecenas is like honey to him, the rude jostling and sneers he meets with on his way thither are hard to endure, 29–33; while at Maecenas's levee importunate people thrust their affairs upon him, 35–37, and others beg his intercession with Maecenas, making too much of his supposed friendship with the minister, 38–60. How he longs for the country amidst it all! his books, idleness, vegetables, and simple fare! his suppers half divine, with his country neighbours as his guests; his merry and contented slaves, 60–70: the rational conversation on subjects of high concern, not gossip about this man's house, or a famous dancer's steps, 70–76: and then good old neighbour Cervius will tell us his old fables to enforce contentment, and teach us country mice not to envy the luxurious dangers of the city.

The date of the Satire is pretty accurately fixed in the end of 31, or the beginning of 30, B. C., by vss. 40, 53, 55: see the Notes on these lines.

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1. **in votis**: Pers. 3. 49. **modus agri**, so Cic. Flacc. 32. 80: Juv. 14. 172. **non ita**, 2. 2. 46.

2. **jugis**: 'ever flowing,' to be joined with **aquae**, as in Ep. 1. 15. 16.

3. Horace fondly describes his 'bit of wood,' Ep. 1. 16. 5, *seqq.* It was of the extent of a few acres, Carm. 3. 16. 29. **super his,** 'in addition to these.' This is a very rare use of *super;* cf. 2. 7. 78. In prose it would be *super haec*, but even this is rare. 4. **bene est,** 'I am satisfied,' καλῶς ἔχει.

5. **Maia nate.** Mercury, the prospering god, κερδῷος, ἐριούνιος, 2. 3. 68. **propria,** 'fast,' 'inalienable,' 2. 2. 134.

6. **ratione mala,** 'by any evil way.'

7. **vitio,** 'excess,' 2. 2. 21. **culpa,** 'thriftlessness,' 'neglect,' a meaning the word had in juridical Latin.

8. **veneror,** offer a prayer, Cic. Fam. 6. 7. 2: *Qui multa deos venerati sint.* **O si**: *si*, = *utinam*, generally has *O*, but not always. 9. **denormat,** 'spoils the shape of.'

10. **quae** = *aliqua*. *Si quae* is perhaps archaic for *si qua*, like *si qui* for *si quis*. Cf. Ter. Heaut. Prol. 44: *Si quae laboriosa est, ad me curritur:* see 1. 4. 93. See also Madvig de Fin. 1. 8. 26.

11. **mercennarius,** a labourer for hire. *merces:* the sentence would naturally be *illi mercennario qui*, but the attraction is like *illi Scripta quibus comoedia prisca viris est*, 1. 10. 16.

12. **illum ipsum**: that very field where he was working, and found the treasure. **aravit,** tilled it as his own.

13. **Hercule.** We often read in Plautus and other authors of the custom of consecrating a tithe of spoil and gain to Hercules: hence *pars Herculanea*, Bacch. 4. 4. 11, is a tenth part: but I do not know of any other passage but this and its imitation by Pers. 2. 11, where Hercules is mentioned as a god of finds. The passage in Persius is: *o si Sub rastro crepet argenti mihi seria dextro Hercule:* on which Conington says that 'Casaubon makes a distinction between Hermes as the bestower of windfalls found on the way, and Hercules as the patron of treasures that are sought for.'

13. **gratum,** masc. I think: cf. Ep. 1. 11. 23: *tu quamcumque deus tibi fortunaverit horam Grata sume manu.* But it comes to the same thing if we take it as neut. with Or. and most edd., and transl. 'received with thanks,' a passive meaning *gratus* often has

16. **montis**: the Sabine hills, in a valley between which Horace's farm lay, Ep. 1. 16. 5: *Continui montes nisi dissocientur opaca Valle.* **et in arcem ex urbe**: the whole point would be lost if we did not take these words closely together. The line means: 'when I have moved to my mountains, and exchanged the city for a citadel.' Horace could call his villa an *arx* for two reasons—(1). it was up in the mountain, and mountains are often called *arces;* (2). it was really a fort of refuge to him from city life, as a citadel in a city. For the juxtaposition of *arx* and *urbs* cf. Enn.: *et arce et urbe orba sum.*

17. **quid prius**: what subject before my mountains and my citadel, and the peaceful life I lead there. **satiris** is of course abl. of instr. To take it as abl. after *prius* is to overlook the whole scope of the poem. **musaque pedestri**, 'my prosaic Muse'; an admirable epithet to describe the homely language of the Satires, which Hor. calls, Ep. 2. 1. 251, *sermones Repentes per humum.* Hor. uses the word *pedester* three times always in the metaphorical sense it bears here: *pedestres historiae,* Carm. 2. 12. 9, are prose histories: *sermo pedester,* A. P. 95, is homely language. The Greeks used πεζός in the same way: Luc. de Conscr. Hist. 8 describes a bombastic history as πεζή τις ποιητική: so πεζῇ μοι φράσον, Ar. Frag. 713, 'tell me in prose.' The metaphor is from a person soberly jogging on on foot, contrasted with the dashing pace of a mounted cavalier. Quintil. 10. 1. 81 remarks of Plato, that he rises *multum supra prosam orationem et quam pedestrem Graeci vocant.* In Mart. 7. 46. 6, I have proposed to restore πεζά in this sense for *pexa* of mss.

18. **nec mala.** A reason why he should sing his country life above all things. '(Here) no ceremony worries me to death.' **ambitio** means, not what we call ambition, but the duties necessary in town to keep up a certain position in society: *here no town duties vex* (Con.). **perdit,** a strong word, which showed how Hor. loathed such duties. **plumbeus,** 'leaden-hued': the colour of the sky clouded by Auster is attributed to the wind itself: so *albus Notus,* 1. 7. 15. Others render 'oppressive,' giving a sense of leaden weight to the atmosphere: both ideas may be combined in 'leaden.'

19. **Libitinae**: an ancient Italian goddess of burial. Her temple was a repository for everything necessary for funerals. Even Livy uses such poetical expressions as *et in urbe* (*pesti-*

lentia) *tanta erat ut Libitina funeribus vix sufficeret*, 40. 19. 3, meaning that funerals were so many they could not properly be attended to. *Libitinae* is dat. **quaestus** is 'a source of gain to': autumn, the proverbially unhealthy season, brought in grist to Libitina, in the number of victims to disease, Carm. 2. 14. 15: *Frustra per autumnos nocentum Corporibus metuemus Austrum.* The unhealthy season did not affect Hor. in his mountains. **acerbae** is often of death, esp. untimely death.

20. **Matutine pater,** 'father of the morning.' Janus, who gets this title only in this place, is so called because he was the god of all beginnings—of the beginning of the day, as well as of the year. **audis,** 'hearest thyself called,' like ἀκούεις, κλύεις: four times in Hor. in this sense, 2. 7. 101. Cf. Ep. 1. 16. 17: *Tu recte vivis si curas esse quod audis.* Ep. 1. 7. 37: *Rexque paterque audisti coram.* Cf. Prop. 2. 34. 83, in my edition. In older Latin *cluere* is more commonly used, and came to = *esse*, Lucr. 1. 119. Heind. compares Aesch. Agam. 160: Ζεῦς ὅστις ποτ' ἐστιν εἰ τόδ' αὐτῷ φίλον κεκλημένῳ τοῦτό νιν προσεννέπω. Milton Par. L. 3. 7 imitates the idiom: *Or hearest thou rather pure ethereal stream.* **Iane**: *Ianus* might be expected; the very vocative used is given instead: it might be printed in inverted commas. This is not a parallel case to attractions of the nom. to a voc., as Pers. 3. 29: *Censoremve tuum vel quod trabeate salutas*, &c.

21. **primos labores operum vitaeque** is the construction—a confused one at the best—'the first labours of their daily life.'

22. **tu**: not any Muse, nor Venus, as with Lucretius, nor any other god. Horace most happily selects Janus as the god he is to address: first, he is the god of all beginnings; secondly, he introduces at once by mentioning him the duties of early morning at Rome, the most irksome time of the whole day, thus at the very outset setting off his subject by a strong contrast.

23. **Romae,** 'at Rome.' Marcilius' conjecture, *Romam*, shows that he did not understand the poem. **sponsorem,** 'as a security' for some friend in a legal difficulty. **rapis**; sc. into court: *rapere in jus* is common. **heia**; 1. 1. 18. Pers. 5. 132: *Surge inquit Avaritia, heia! Surge!*

24. **officio—respondeat**: 'answer duty's call,' *i. e.* the duty owed to one's friend. **ne prior**: cf. Juv. 3. 130: *Ne prior*

Albinam et Modiam collega salutet. **urge**; 'make haste.' The intrans. use is uncommon: *urge, insta, perfice*, Cic. Att. 13. 32. quoted by Heind., is not in point: *urge* is there transitive. There is great probability that *urges*, the reading of a few mss., is right: 'thou Janus urgest me.' Barta looks on the intransitive use as belonging to *sermo cotidianus*.

26. **interiore—gyro**, a narrower circle. The sun seems to be described as rising day after day in concentric circles, which get smaller up to the winter solstice (bruma). **trahit**, 'drags on,' of the tediousness of winter days.

27. **postmodo quod mi obsit**, 'what may one day do me a hurt,' when his friend, for instance, should fail, and his security should be forfeited. It is better to join *postmodo* with *obsit*, on account of Carm. 1. 28. 31, the only other place where Hor. uses the word: *Neglegis immeritis nocituram Postmodo te natis fraudem committere.* This seems to be quite decisive. Or. joins *postmodo* with *luctandum*, and so do most edd.: but Or. wavers on account of the passage in the Odes. There was a proverb attributed to Bias, *ἐγγύα πάρα δ' ἄτα* ('give your bond for another, and woe is at your door'); and so Epicharmus in a troch. tetram., *ἐγγύα θυγάτηρ μὲν ἄτας ἐγγύας δὲ ζημία*. Cf. Prov. 11. 15: 'he that is surety for a stranger shall smart for it, and he that hateth suretyship is sure.' **clare certumque locuto**, evidently derived from the very words of a legal formula which commanded a *sponsor* to give his promise in a loud and clear voice. *certum*, adverbially used.

29. **quid vis insane et quas res agis? improbus urget.** This is a line specially interesting from a critical point of view, as it shows us that our reliance on Horatian mss. must be limited; for all mss., *i.e.* all of any weight, give *tibi vis*, making the verse half a foot too long. Are we to strike out *tibi* as a gloss, or are we to read *quam—rem* with Bentley? Bent.'s argument in favour of reading *quid tibi vis insane et quam rem agis* are at the first blush overpowering. He showed in the first place that *quid tibi vis insane* was a Latin commonplace, quoting Cic. De Orat. 2. 67. 269: *Quid tibi vis inquit insane;* Prop. 1. 5. 3: *Quid tibi vis insane? meos sentire furores?* and he also showed that *quam rem agit* is the Latin expression, not *quas res*, and he pointed out that *rem* is elided in Serm. 2. 7. 67: *Committes rem omnem et vitam et cum corpore famam.* But not only did he do this, but he showed that in this very

phrase *quam rem agit* it is usual to elide the *rem*. He quoted five instances from the comedians to show this. I shall give four of them here, taking different metres: one in iamb. trim., Ter. Heaut. 1. 1. 37:

rastros interea tamen
Appone: ne labora. Minime. Quam rem agis?

Next in iamb. tetr. catal., ibid. 4. 4. 18:

Eo traducenda est. Quam rem agis, scelus? Egon? argentum cudo.

A third in troch. tetr., ibid. 5. 1. 69:

Me mea omnia bona doti dixisse illi. Quam rem agis?

A fourth in Cretics: Plaut. Men. 1. 2. 6:

Quo ego eam, quam rem agam, quid negoti geram.

But we are confronted here by L. Müller's canon that monosyllables cannot, outside *dramatic poetry*, be elided before a short vowel, unless they are indeclinable, or of irregular formation. This law, laid down by him, *de Re Metrica*, p. 283, is repeated in his preface to Horace, p. lx. One would have no hesitation in throwing over this law here with Lehrs, on the ground that the Satires approach the *sermo quotidianus* of Comedy, if the mss. were for *quam rem*, as they are against it. But where two independent reasons are against a reading, that reading is very likely wrong. I am, however, by no means sure the reading in the text is sound. Persius, 5. 143, has *quo deinde insane ruis quo? Quid tibi vis?* Hence my suggestion in my Critical Note. I also thought of *Quid tibi vis, asine, et quas res agis: asine* would be our 'stupid'! cf. Ter. Ad. 5. 8. 12: Quid, tu autem huic, asine, auscultas? Cic. Pis. 30. 73: Quid nunc te, asine, litteras doceam? I should have mentioned in my Crit. Note that G. omits *agis*, but this is evidently a correction.

quas res agis = 'what are you driving at.' **improbus**, 'a rude fellow.'

30. **precibus**, 'curses'; cf. Epod, 5. 86: *Thyesteas preces*. **pulses**, better not to take it as a question, I think.

32. **hoc** = *ad Maecenatem recurrere*. **atras**, on account of the burials which once took place there, 1. 8. It seems slightly bad taste in the poet to remind Maecenas of the fact.

34. **ante secundam**: before 7, or thereabouts. Banks and public offices seem to have opened at that hour. Cic. Quinct. 6. 25: *Naevius—suos necessarios corrogat ut ad tabulam Sextiam sibi adsint hora secunda postridie.*

35. **Roscius—cras,** 'Roscius wants you to meet him on 'Change to-morrow.' We do not know what Roscius this was. The words are those of some slave or friend of Roscius. Or. misunderstands *orabat* here and *orabant* in vs. 37. The imperf. is used quite regularly, much in the same way as it is used in letter-writing, save that in the latter case the writer projects himself in imagination forward to the time when the letter is delivered, Madv. 345. Here there is no such projection, and the imperf. is really a more natural tense than our present. Heind. well quotes Aristoph. Ach. 1073: *ἰέναί σ' ἐκέλευον οἱ στρατηγοὶ τήμερον.* Ter. Eun. 3. 3. 26: *Thais maxumo te orabat opere ut cras redires.* **Puteal**; sc. *Libonis*, or *Scribonianum*, the Roman Exchange. *puteal* was a wall put round a well, to save people from falling in: then *puteal* was applied to an erection of similar shape placed round a sacred spot. A chapel in the Forum had been struck by lightning, and one Scribonius Libo (probably as aedile) expiated it, and put a *puteal* round it. About this *puteal* the business men of Rome congregated. A coin of the Scribonia gens, with a representation of the puteal on it, is in the British Museum, and is figured in Smith's Dict. Ant. Cf. Ep. 1. 19. 8: *forum putealque Libonis Mandabo siccis adimam cantare severis.* Ov. Rem. Am. 561: *Qui puteal Janumque timet celeresque Kalendas.* Cic. Sest. 8. 18: *puteali et feneratorum gregibus inflatus et perculsus.* Pers. 4. 49 (of an *avarus*): *si puteal multa cautus vibice flagellas.* In none of these passages is there any reference to legal business, and the supposition mentioned by the scholiasts here and on Ep. 1. 19. 8, that the praetor's tribunal was at the puteal, is probably without foundation. As Heind. has pointed out, **adesses** has wrongly led to this idea: it has not here its meaning, 'to advocate a person's cause in court' (1. 9. 38), but simply 'to meet,' as *adsint* means in Cic. Quinct., quoted on vs. 34.

36. **scribae,** 'the government clerks': *scribae qui rationes publicas conficiunt in tabulis*, Festus. They were a regular *ordo;* divided into *decuriae;* generally of humble rank, often freedmen. They were, however, *honestus ordo*, Cic. Verr. 3. 79; and Cic. speaks of them immediately after the senate and equites, pro Domo sua, 28. 74. They were probably permanently

attached to the offices of the high magistrates in Rome, esp. the quaestors and aediles, and must have been very numerous. In the Satires, besides Horace himself, we find mentioned as scribae Aufidius Luscus, Sarmentus, and Coranus. The other sense of *scriba*, viz., a private secretary, does not occur in the Satires. The *scribae* regard Horace as still one of themselves, hence **communi**. Plaut. Aul. 2. 2. 22: *est quod te volo De communi re appellare et mea et tua.*

37. **orabant**: see on *orabat*, vs. 35. **reverti**, 'to go back to the forum': *reverti* is used of space, as *orabant* is of time, from the position of the *scribae* when giving the message. **Quinte**: the *scribae*, as old acquaintances, familiarly use Hor.'s praenomen, as though he were still one of themselves.

38. **signa**: during the absence of Augustus from before the battle of Actium, 31 B. C. until his return in 29 B. C., Maecenas had authority to affix his seal to documents. In the end of 31 Agrippa was associated with him in the commission. We are told by Plin. H. N. 37. 1. 10, that Augustus's usual seal had a sphinx on it, and that during his absence his friends sealed with one. Pliny also says that Maecenas's seal was a frog, and was looked upon with great fear, on account of its being affixed to requisitions for money; *Maecenatis rana per collationes pecuniarum in magno terrore erat.* **tabellis**, 'papers.'

40. **septimus octavo propior jam fugerit annus**, 'the seventh year—nay, nearer the eighth than the seventh—will soon have flown,' *i. e.* rather a confused way of saying that he had been intimate with Maecenas nearly eight years. This Satire having been written at the very end of 31 or beginning of 30, this will make his intimacy with Maecenas to have begun in the spring of 38 B.C., which quite agrees with the probable date of the journey to Brundisium in the autumn of that year (Con. rightly renders: *Seven years, or rather eight*).

42. **dumtaxat ad hoc**, 'merely so far.' For **quem**, taking up *ad hoc*, cf. 2. 8. 25: *Nomentanus ad hoc, qui.* **tollere**, 'give a lift to,' as in the journey to Brundisium. **reda**: see on 1. 5. 86.

44. **Thraex est Gallina Syro par**? 'Is the Thracian Gallina a match for Syrus?' One class of gladiators were called Thracians, who were armed with a small round shield (*parma*) and a short sword (*sica*): one of these champions at Rome

seems to have been nicknamed Gallina (the 'Chicken'). Many orthographers hold that *Threx*, or *Thraex*, is the correct form for the name when a gladiator is denoted: *Thrax* when a real Thracian is meant. Others deny the distinction. See Keller, Epileg., on this verse. *Syrus* is also a proper name for a gladiator, not the name of a class. He was probably a *mirmillo*, for Thracians were regularly matched with *mirmillones*. These had Gallic arms, and a fish (μορμύρος, μορμύλος) for a crest; hence their name: cf. Suet. Dom. 10 (quoted by Fritzsche): *patrem familias quod Threcem mirmilloni parem munerario imparem dixerat canibus objecit.* Many commentators quote the powerful and pathetic attack of Cic. on L. Antonius, Phil. 7. 6. 17: *Mirmillo in Asia depugnavit* (*L. Antonius*). *Cum ornasset Threcidicis comitem et familiarem suum, illum miserum fugientem jugulavit.*

45. **mordent**: 'The air *bites* shrewdly, it is very cold' (Hamlet, 1. 4. 1).

46. **bene**, 'safely,' 2. 4. 21. **deponuntur**, of trusting secrets, Carm. 1. 27. 18. **rimosa aure**, 'a leaky ear.'

47. **subjectior—invidiae**; Juv. 10. 56: *Quosdam praecipitat subjecta potentia magnae Invidiae.*

48. **noster**, 'our friend,' *i. e.* he himself, Horace. Cf. Plaut. Rud. 4. 7. 19: *minume istuc faciet noster Daemones*, quoted by Bent., who first introduced the true punctuation: Daemones is there speaking himself. Cf. also Plaut. Amph. 1. 1. 243: *Certe edepol tu me alienabis numquam quin noster siem.* The idiom was no doubt a vulgarism. **spectaverit**: see Crit. Note. **una**, along with Maecenas.

49. **luserit in campo**, 1. 6. 126. **Fortunae filius**: cf. Oed. Tyr. 1080, ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων.

50. **rostris**, in the forum, whence orators addressed the people, so called from the beaks of ships with which the platform was decorated at the end of the great Latin war. **compita**, the street corners where people congregated. **frigidus**, κρυερός, that freezes the blood, alarming.

52. **deos**, a strong expression for the great ministers—stronger even than *reges*, which Hor. often uses for great men.

53. **Dacis**: the Dacians had taken Antony's part, and war was declared against them in the beginning of 30 B. C. How

dreaded they were by the Romans is shown by Carm. 3. 6. 13: *Paene occupatam seditionibus Delevit urbem Dacus et Aethiops.* They were not reduced into a Roman province until Trajan conquered them in 101-106, A. D. The province of Dacia comprehended Transylvania, Wallachia, Moldavia, and part of Hungary.

54. **ut tu semper eris derisor,** 'what a mocker you always will be.' **ut** = 'how,' to be joined closely with *semper eris.* Cf. 2. 8. 62: *Ut semper gaudes illudere rebus Humanis!*

54. **exagitent,** 'confound.' Or. quotes Tiberius's letter to the senate. Tac. Ann. 6. 6: *di me deaeque pejus perdant quam perire me quotidie sentio, si scio.*

55. **si quicquam**: sc. *audivi.* **militibus.** Octavian returned from Asia to Brundisium in the beginning of 30 B. C. to quiet the veterans disbanded after Actium. At the time this Satire was composed it seems it was still uncertain whether the lands he was going to assign them would be in Italy or Sicily. **Triquetra,** Sicilian, prop. three-cornered, from the triangular shape of the island: its three promontories were Pachynus, Libybaeum, and Pelorus: Lucr. 1. 717; *Insula quem triquetris terrarum gessit in oris.*

57. **unum,** 2. 3. 24; Catull. 22. 10: *unus caprimulgus,* 'a regular clown,' 'an out-and-out bumpkin.'

58. Well rendered by Con.: *They think me deep, miraculously mum.*

59. **perditur.** See Crit. Note. **lux,** 'the day.'

61. **veterum libris,** 2. 3. 11; Carm. 1. 29. 13: *nobiles libros Panaeti Socraticam et domum.* Horace had a real affection for his books. **somno,** the siesta. **inertibus horis**: *quel dolce far niente* (Or.).

62. **ducere,** ἕλκειν, 'to quaff,' as *nectaris sucos,* Carm. 3. 3. 34: *Liberum,* Carm. 4. 12. 14. *pocula,* Carm. 1. 17. 22. Virg. Aen. 6. 714: *Lethaei ad fluminis undam Securos latices et longa oblivia potant.*

63. **faba Pythagorae cognata.** Pythagoras enjoined vegetable diet, but forbade beans (Juv. 15, fin: *ventri indulsit non omne legumen*), either because, holding, as he did, the doctrine of metempsychosis, he thought that the 'soul of his

grandam might inhabit a' bean, or, as Cic. Div. 1. 30. 62, tells us, because he thought them unwholesome. Plin. H. N. 18. 12. 118, mentions both the above reasons. Comm. Cruq. gives the first only. The statement has been reversed by Aristoxenus, ap. Gell. 4. 11, who says beans were the chief article in the diet of Pythagoras.

64. **uncta satis**, sufficiently greased by the bacon they were boiled with, without any more oil. Cabbage, beans, and bacon were then, as now, good simple country fare, 2. 2. 116; Mart. 5. 78:

> Ponetur digitis tenendus unctis
> Nigra cauliculus virens patella—
> Et pallens faba cum rubente lardo.

65. **cenaeque deum.** The banquets of the gods are often referred to in Greek and Latin. Carm. 1. 32. 13: *dapibus supremi Jovis.* **meique**: sc. *amici.*

66. **vernasque procaces**: the forward house slaves; they were allowed greater freedom of speech than the farm servants, apparently. Mart. 1. 42. 1: of a talkative man, who thought himself a wit: *Urbanus tibi Caecili videris? Non es crede mihi; Quid ergo? Verna.* Sen. de Const. Sap. 11: *Eadem causa est cur nos mancipiorum nostrorum urbanitas in dominos contumeliosa delectet.* The picture of the happy slaves is recalled Epod. 2. 65, *positosque vernas ditis examen domus Circa renidentes Lares.*

67. **libatis**, 'lightly tasted.' The dishes, after Hor. and his guests had taken what they wanted, were sent down to the slaves' table. *libatis* implies that plenty was left for the slaves. **prout** seems only found in poetry here and Ausonius, Idyll. 10. 372: *Mille alii prout quemque suus magis impetus urget.*

68. **inaequalis**, 'unequal,' whether in size or strength. The guests drank as little or as much wine as they chose. They had no συμποσίαρχος, or *arbiter bibendi*, to fix laws which each guest was compelled to observe, *leges insanae*, as Hor. calls them. **capit** properly = χωρεῖ, contains; as we say, 'can carry.' Cf. Plaut. Curc. 1. 2. 14. Ph. *Sitit haec anus.* Pa. *Quantillum sitit?* Ph. *Modica 'st; capit quadrantal.* Or. says *capit* here = *eligit*, but I doubt it: that sense is very rare, save with persons or places. **acria pocula**, 'fiery cups': cf. *acres potores*, 2. 8. 36. **fortis**: either with 'a strong head'

or 'like a man,' a laudatory epithet, as Virg. of Bitias, Aen. 1. 738: *ille impiger hausit Spumantem pateram et pleno se proluit auro.* Cf. Ep. i. 15. 27.

70. *laetius*, 'more merrily,' I have no doubt whatever is a corruption of **lentius**, 'more slowly': see Crit. Note. Con., in spite of himself, has to translate, 'or gently sip, and *mellow by degrees*,' that is *lentius*, not *laetius*. **uvescit**, 'becomes moist.' *uvidus*, Carm. 2. 19. 18; 4. 5. 39. **ergo**, 'and then,' 'and so,' is often not an illative particle, but = *and so, well, next, to proceed*, like δή, denoting natural consecution: Prop. 3. 7. 1; 3. 3. 29. Carm. 1. 24. 5. This is its commonest use in Plautus.

72. **Lepos**, an *archimimus*, or theatrical dancer, admired by Caesar, according to the schol., who got this name *quod jucunde et molliter saltaret:* hence the name perhaps is connected with *lepus* rather than *lepor*.

73. **utrumne**: the other instances in the Satires of this superfluous *ne* are *uterne*, 2. 2. 107; *quone*, 2. 3. 295; *quantane*, 2. 3. 317.

75. **usus**, interest, τὸ χρήσιμον, which Aristotle places with τὸ ἡδὺ and τὸ ἀγαθόν as the causes of friendship. Eth. Nic. 8. 2. 1.

77. **Cervius** may be a name invented by Horace to describe a neighbour of extreme old age, *cervina senectus*, Juv. 14. 251: see Preface.

78. **anilis—fabellas**, 'old wives' fables.' Cf. *veteres avias* Pers. 5. 92. **ex re**, adapted to the subject. **Arelli**, a rich man; probably a miserly old fellow, whose name is invented by Hor. from the root of *aridus:* cf. Plaut. Pers. 2. 3. 14, *triparcos, vetulos, avidos, aridos*.

79. **sollicitas**, in sense belongs closely to *ignarus*, though not in syntax; 'ignorant of the cares they bring.' **olim**, 'once on a time.'

82. **attentus—quaesitis**, 'with a close eye to his hoard.' *attentus* is often used absol. for 'close,' 'frugal.' Ep. 1. 7. 91; 2. 1. 172. **ut tamen** qualifies *attentus: ita ut*, or *sic ut* are generally used in this sense.

83. **solveret hospitiis animum,** 'unbend in hospitality': most edd. take *hospitiis* as dat., but the instr. abl., so common after *solvere*, will suit quite well. **ille,** defended by Bent. from 2. 3. 204, where see note: 'he was not *the mouse* to grudge,' etc.

84. **sepositi ciceris:** his precious vetches had a place to themselves. The genitive with **invidere** is a Greek construction, *φθονεῖν τινί τινος*. **longae** prob. of the long shape of the grain: not the tall stalk, nor the long glume at the end of the grain, as Comm. Cruq. explains it.

87. **male tangentis singula,** 'scarcely trying one by one,' and rejecting as soon as tried.

88. **pater—domus** the Amphitryon: like *cenae pater*, 2. 8. 7. **palea horna:** there is some absurdity in applying *horna*, 'of this year's growth' to chaff, as if it mattered what year's chaff it was. *horno* in Plaut. is 'this year': *anno*, 'last year': *hornotinus* is another form = *hornus:* and *annotinus* is 'of last year.'

91. **patientem,** *καρτεροῦντα*, 'roughing it.'

92. **vis tu,** 'can't you?' 'won't you'? a strong exhortation: *vin tu* simply a question, 'will you'? as Bent. showed. See on 1. 9. 69.

94. The town mouse propounds the Epicurean theory of the mortality of the soul: *festive mus urbanus Epicureum philosophum agit* (Or.): cf. Catull. 5. 5: *Nobis cum semel occidit brevis lux Nox est perpetua una dormienda.* **sortita** *λελογχότα*, 'having been allotted by fate.'

95. **quo bone circa,** the only instance extant of tmesis in *quocirca*. Lucilius was famous, as Ennius was too, for more remarkable tmeses than this, and it is not unlikely that this very tmesis is taken from Lucilius: cf. Ausonius, Epist. 5. 36: *Villa Lucani—mox potieris—aca* (for *Lucaniaca*), adding *Lucili vates sic imitator eris.* Everyone knows the *saxo cere—comminuit—brum* of Ennius. In the extant fragments of Lucil. we have no such illegitimate instances, but only such as *conque tubernalem: deque dicata.* L. Müller thinks that if Ausonius was correct in laying such tmeses as *Lucani -aca* to the charge of Lucilius, these were only introduced by Lucilius to satirize Ennius.

98. **pepulere**, smote, influenced: Cic. Off. 3. 10. 41.

100. **jamque tenebat**: the parody of epic poetry is obvious. It is but one step from the sublime to the *ridiculus mus*.

102. **canderet**, 'blazed.' *candere* is rarely used save of white things, or of iron at 'a white heat': here it is applied to the peculiar sheen of purple: cf. T. E. Page's Note on *purpureis oloribus*, Carm. 4. 1. 20.

105. **procul**, 'close by.' Ep. 1. 7. 32: *Cui mustela procul.* Plaut. Curc. 1. 2. 18: *Quoja vox sonat procul?* **hesterna**: 'remaining from yesterday,' ἔωλα. 106. **ergo**, 'well,' vs. 70.

107. **veluti succinctus**, like a slave girt up for waiting at dinner: cf. *praecincti*, 2. 8. 70: Juv. 8. 162: *Et cum venali Cyane succincta lagena.* The epithet well describes the *empressement* of the host. Juv. uses *hospitis affectu*, l. c. **cursitat** runs hither and thither supplying the wants of his guest.

108. **continuatque dapes**, 'serves course after course.' **necnon verniliter.** The town mouse could not resist the temptation of taking a lick at the things he offered his guest, therein resembling slaves who furtively dipped their fingers into the dish and licked them (*dum furta ligurrit*, 2. 4. 79). I think those miss the point of the passage who suppose that the mouse tasted the things beforehand in the course of duty, as a *praegustator*, to see if they were properly seasoned. We do not, I think, read of this practice so early as this, nor was it ever general, and this explanation does not suit *ipsis*.

111. **agit laetum convivam**, 'plays the well-pleased guest.' Cf. Ov. Her. 2. 78: *Heredem patriae, perfide, fraudis agis.*

112. **valvarum strepitus**, 'banging of doors,' generally taken to refer to the opening of the doors by the servants in the morning: Schütz refers it to the arrival of some late guest. *valvae* = *fores*, the halves of the *janua*, or hall-door.

113. **conclave**, 'dining-room.'

114. **simul**, 'as soon as.' **Molossis**: cf. Epod. 6. 5: *Molossus aut fulvus Lacon.*, Plaut. Capt. 1. 1. 18. The absence of a cat is noticeable. The Greeks and Romans did not possess cats, *i. e.* our cats. They had a more or less domesticated animal, which was to all intents a cat, in that it was a mouser, was fond of sleeping on soft places, Theocr. 15. 28, and bore the blame of food being missing, Aristoph. Pax. 1151: but this animal, γαλῆ, *mustela*, was a species of weasel. It is mostly referred to in Roman literature in books translated from or founded on Greek originals, as Phaedrus or Plautus, and it may be it was less domesticated among the Romans: see Prof. Mayor, on Juv. 15. 7; Prof. Wilkins, on Ep. 1. 7. 32.

117. **solabitur** esp. refers to appeasing hunger. Virg. Georg. 1. 159: *Concussaque famem in silvis solabere quercu.*

SATIRE VII.

The wise man alone is Free.

This Satire is a companion to the third of the Second Book, wherein the Stoic theory that all fools were mad is defended by Damasippus. Here Horace's slave Davus plays the philosopher at second hand like Damasippus, his oracle being the hall-porter of the pedant Crispinus, and argues that none but the wise are free. Before the main text is reached, 45 *seqq.*, Davus, tired of always being listener to his master's tirades, takes on him to lecture his master. The vice of inconsistency (one by the way which Horace often attacks in others), he shows attaches to Horace himself, 20–35. The exposure of Horace's vices is carried on with the most unsparing candour. How can Horace be called free, the slave of passion, 45–94; of picture-mania, 95–101; of gluttony, 101–111; of a restless disposition, 111–115?

Orelli says of this satire *miras rursus Stoicorum exaggerationes irridet*, a remark which is equally inapplicable to this and to the Third Satire. There is no ridicule. We feel as we read that Horace felt his slave's censure was just, and that he was a slave, and knew it. Though no Stoic, Horace could not but recognise the truth of some of these so-called paradoxes. The only Stoic paradoxes he really ridicules are the only ones which deserve ridicule, viz. the equality of offences, and the doctrine of the external perfection of the Sapiens (1. 3).

No satire made a stronger impression on Persius than this: his Fifth Satire is founded on it.

For much of his treatment of the text Horace is indebted to Cicero's Essay on the Stoic Paradox: *ὅτι μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων δοῦλος* (Parad. 5).

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1. **Iamdudum ausculto**: 'I've been long listening': to what?—(1) while Hor. was reciting the last satire (Bent.); (2) while Hor. was reading out or talking to himself (Or.); (3) while Hor. was scolding some slaves (old comm.); (4) listening at the doors for his master's commands (Heind.); (5) perhaps listening until Horace awoke from sleep, or rose from his

lectus lucubratorius. Of these explanations I prefer (3). A different theory is possible: 'I've been this long time a listener to *you* (all the time I've been your slave); now its your turn to listen to me.' This would be like Juv. 1. 1: *Semper ego auditor tantum, numquamne reponam?*

2. **reformido**: his master's hot temper was well known to him. **ita** = *etiam*, 'yes.' **amicum** is emphatically introduced to show that in the lecture that follows, Davus had his master's welfare at heart: see note on *amica*, 2. 3. 57.

3. **frugi quod sit satis**, 'tolerably honest.'

4. **hoc est, ut vitale putes**: I mean by that, that you need not suppose me in any danger of dying young owing to my being over honest, referring to the proverb that those whom the gods loved died young. Menand. Frag. 4. 105. Mein. ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος: translated by Plaut. Bacch. 4. 6. 18: *Quem di diligunt adulescens moritur.* Ov. Am. 2. 6. 39: *Optima prima fere manibus rapiuntur avaris.* Soph. Phil. 448:

> καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῆ
> χαίρουσ' ἀναστρέφοντες ἐξ Ἅιδου, τὰ δὲ
> δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεί.

Cf. Burns:

> O why has worth so short a date,
> When villains ripen gray with time!

libertate Decembri: the freedom which slaves enjoyed during the Saturnalia, 2. 3. 6.

6. **constanter** is the emphatic word. **urget**, 'sticks to.'

7. **pars multa** = *magna pars.* Carm. 3. 30. 6: *multaque pars mei.* **natat**, 'wavers,' Sen. Ep. 35. 4: *mutatio voluntatis indicat animum natare.*

8. **obnoxia**, sing. **notatus** has a connotation of censure: 'was a subject for remark.'

9. **tribus anellis**: for a man to wear more than one ring was considered foppish, Isidore, Orig. 19. 32. Cf. C. Gracchus in Maenium: *considerate sinistram ejus—ut mulier est ornatus*, and he goes on to state that the wealthy Crassus only allowed himself two rings. The *locus classicus* for the use of finger rings

by the Romans is Plin. H. N. 33. 4. *seqq*. Many references to the custom are found in Juvenal and Martial. **laeva**: the ring was worn on the left hand, as being the least used, according to Ateius Capito ap. Macrob. Sat. 7. 13: *hinc factus est ut usus anulorum exemptus dexterae quae multum negotiorum gerit in laevam relegaretur:* on the third finger.

10. **inaequalis, ut,** 'inconsistent to such an extent that.' Those who reject Bent.'s *qui tam* for *quidam*, 1. 1. 95, point to this passage as defending the absence of *tam* with *dives* there; but it is not the absence of *tam*, but the absence of *qui*, that is the main argument for Bent.'s reading. **clavum**: 1. 5. 36. **Priscus,** of whom we know nothing save from this passage, seems to have been both a *senator* and *eques*, and to have worn the broad or narrow stripe, according as the whim seized him.

11. Carry on **ut** to **conderet**: 'as to move from a splendid mansion and bury himself in a dwelling, out of which a freedman of the better class could scarcely be seen coming.'

13. **Athenis,** one of the universities of the ancient world: itself called *doctae*, Ov. Her. 2. 83.

14. **Vertumnis—iniquis**: cf. *iratis—lymphis* 1. 5, prope fin. *Vertumnus*, the god of the changing year (a relic of a passive participle *vertomenus*), who could assume any shape he pleased. See Prop. 4. 2. Priscus was born 'under the ban of all the Vertumni': because he seemed condemned to be changing, and to be just as far from contentment as ever.

15. **scurra,** 'the diner-out.' Ep. i. 15. 28, *Shark Volanerius* (Con.) is too strong. **justa cheragra,** 'well deserved gout in the hand,' brought on by his own fondness for good feeding: *podagra* is gout in the feet.

16. **articulos,** 'his finger-joints.' Pers. 5. 58: *cum lapidosa cheragra Fregerit articulos*. This Volanerius combined a love of gambling, with a love of dining out at other people's expense. Dice were often produced after dinner, and gambling was thus a part of Volanerius's daily life. The story here told of Volanerius has its parallel in the modern whist-player who, having palsy, used to get a friend to sort his hand, and draw his cards. **tolleret,** 'take up.'

17. **phimum,** (*φιμός*), 'dice-box': this is the only place where the word is found in Latin. *fritillus* and *pyrgus*, or

turricula, are generally supposed to mean the same thing. Edd. have tried to make various distinctions between them (see Teuffel's note on this passage; and Becker's Gallus, p. 499); but the passages in which the words are found do not establish that there was any important difference.

18. **conductum pavit**, 'kept a person whom he hired for a daily wage': *pavit*, cf. Juv. 3. 141: *quot pascit servos* (βόσκειν).

19. **levius miser**, 'more lightly afflicted.' 'Lord Shaftesbury goes so far as to assert, that even the man who is uniformly and systematically bad enjoys more happiness (perhaps he would have been nearer the truth if he had contented himself with saying that he suffers less misery) than one of a more mixed and more inconsistent character.' Stewart, Active and Moral Powers, p. 210, quoting this passage.

20. **contento—laxo fune**: abl. of instrument. The origin of the proverb is uncertain: one thing seems certain, it is not derived from rope-walking: they always walk on the *tight* rope, and *laborat* would be an inappropriate verb. Cf. Luc. Dial. Mer. 3 ad fin.: Ὅρα μὴ κατὰ τὴν παροιμίαν ἀπορρήξωμεν πάνυ τείνουσαι τὸ καλώδιον: perhaps the idea of a tow-rope is the best suggested.

21. **hodie**: this use of *hodie* is taken from the language of every-day life: cf. Ter. Ad. 4. 2. 31: *verum hodie numquam monstrabo*. While always adding emphasis it must be translated with regard to the context. Here the explanation of Or. and Dill. suits fairly: 'will you keep me all day waiting till you tell me?'

23. **idem**, of an inconsistent person, as often, 2. 3. 309.

24. **si quis—deus**: the sentiment and hypothesis of Sat. 1. 1. 15.

25. **clamas**, 'what you are shouting,' 'ranting,' 1. 1. 12.

27. **caeno**: cf. Ter. Phorm. 5. 2. 15: *in eodem luto haesitas*: but here there is a reference to the slough of wickedness and depravity. Cf. Plaut. Bacch. 3. 1. 17: *Ut eum* (*? suem*) *ex lutulento coeno propere hinc eliciat foras*. Catull. 17. 25: *Et supinum animum in gravi derelinquere caeno*.

29. **levis**, 'fickle': Prop. 1. 18. 11: *Sic mihi te referas levis*. Cic. Par. 5. 1: *quis neget omnes leves, omnes cupidos, omnes denique improbos esse servos?*

30. **ac velut usquam vinctus eas,** 'and would go out anywhere as it were in chains': as though it would take chains to drag you. All the edd. save Kirchner put a comma at *ac*, whereby I think the true sense is lost: *ac* is to be joined to *eas*, not to *dicis*: and *velut* goes with *vinctus* and is not here = *velut si*. This is the only construction which allows its proper force to *ita*, which means, as often, 'to judge from the way in which': 'so much do you bless your lot.'

31. **amasque,** 'you hug yourself with delight.' Cf. Serm. 1. 2. 53: *hoc se amplectitur uno Hoc amat hoc laudat.* Cic. Att. 4. 16. 10 [4. 18. 2 Boot.]: *in eo me valde amo.* These passages clearly prove that the other interpretation, by which *amas* is joined directly to *quod*, is wrong, although the Greek phrase ἀγαπᾶν ὅτι is very similar, and there is a very close parallel in Homer, Od. 21. 289: οὐκ ἀγαπᾷς ὃ ἔκηλος ὑπερφιάλοισι μεθ' ἡμῖν δαίνυσαι. See Liddell and Scott, s. ἀγαπάω.

33. **serum** refers to the lateness of his getting the invitation: there is modesty in this: Maecenas sees *uni locum esse*, to use the Roman phrase, and sends a message to his humble friend. **sub lumina prima** περὶ λύχνων ἀφάς, just after nightfall, perhaps about 6 o'clock.

34. **oleum,** *i. e.* a lantern to escort him through the streets. So nearly all modern commentators take *oleum*. Comm. Cruq., Lambinus, and Döderlein, understand oil for anointing himself with before going out to dinner. The main objection that strikes me to this view is, that Horace would have already bathed and anointed himself for his own dinner; for his guests have already arrived, vs. 36. For the habit of the Romans to be escorted by slaves with lanterns, see Juv. 3. 285, with Mayor's note. Mart. 8. 75. 6: *Ingenti domino servulus unus erat, Tam macer ut minimam posset vix ferre lucernam.* **fert** is much better than *feret*: the present belongs to the language of daily life. Cf. Plaut. Bacch. 4. 1. 10: *ecquis hoc aperit ostium?* Ter. Phorm. 1. 2. 102: *Puer heus! nemon huc prodit?*

35. **blateras,** 'rant,' 'blather out,' belongs only to the *sermo cotidianus*. Festus explains it = *stulte et percupide loqui*. It is used of the croak of frogs, Sidon. 2. 2. **fugisque,** 'you are off like a runaway.' There is some irony in Davus choosing a word often applied to runaway slaves: the word happens to fit in with his sermon proving his master a slave. For *fugio*, of

rapid flight, not without this allusion to the *fuga* of slaves, cf. Asin. 2. 2. 113: *quin tuum officium facis ergo ac fugis?* Poen. 1. 3. 17. MI. *Propera atque abi.* AG. *Fugio.* MI. *Meum est istuc magis officium quam tuum.* For *furis* of V see Critical Note.

36. **Mulvius** and the other **scurrae,** or parasitical diners-out, had, we may suppose, come to Horace's house, in the hope of being asked to stay to dinner; or indeed they may have come by invitation, and been unceremoniously dismissed by Hor. on receiving the minister's commands. **precati** = *imprecati*: cf. *iratis precibus*, 2. 6. 30.

37. **ille,** Mulvius. He is no hypocrite: he likes a good dinner, and is not ashamed to own it.

38. **levem,** 'weak.' **nasum nidore supinor,** 'I curl my nose at a savoury smell.' *nasum*, acc. of respect. *manus supinata* is the hand held so as to form a hollow: Quintil. 11. 3. 100, so here the nose is supposed to form a hollow curve by the tip turning up.

39. **si quid vis,** εἴ τι βούλει. Cic. Att. 7. 2. 3: *adde, si quid vis, probum.* **popino,** a haunter of taverns. Many nouns in *-o* have a sensual meaning. Lucilius is very fond of this formation, and has *lurco, comedo, mando, catillo,* all meaning gluttons: cf. *ganeo, nebulo,* debauchees.

42. **quid—deprenderis**: 'what if you are detected as being a greater fool than I, a slave whom you bought for 500 drachmae?' about £20 stg. Of course the price of slaves varied very much. In Ep. 2. 2. 5, a clever slave is offered at 8000 sesterces, about £70. Martial, 1. 59 and 11. 70, mentions slaves brought *centenis millibus,* over £800; and 3. 62, twice that price. The price here mentioned seems the figure at which an ordinary slave without special accomplishments would be rated.

43. **aufer** here takes an inf. *terrere* after it as object, for which usage no other example is quoted, though it is common with an acc. in the sense it bears here in Plautus, as Curc. 2. 1. 30: *aufer istaec quaeso,* 'a truce to that.'

45. **Crispini janitor**: Hor. himself was afraid, Sat. 1. 1. fin., lest he should be suspected of having plagiarised from Crispinus: here his slave owns his obligations to Crispinus's

hall-porter. Mr. Yonge cleverly quotes Aristoph. Acharn. 400:

ὦ τρισμακάρι' Εὐριπίδη
δθ' ὁ δοῦλος οὑτωσὶ σοφῶς ὑποκρίνεται.

As Davus is about to tell his master some home truths, he thinks it as well to represent he got them from some one else.

76. **minor,** ἥττων, the slave of. Ar. Nub. 1081: κἀκεῖνος (sc. ὁ Ζεῦς) ὡς ἥττων ἔρωτος. **vindicta,** the praetor's rod, which was laid upon a slave when being manumitted. Pers. 5. 88: *Vindicta postquam meus a praetore recessi. festuca,* commonly identified with *vindicta,* is explained by Conington on Pers. 5. 175, to mean stubble thrown on the manumitted slave by one of the lictors.

78. **super,** 'in addition to'; see on 2. 6. 3: it would also be possible to take it as adv. = *insuper.*

79. **vicarius:** a slave of a slave, bought by a slave out of his *peculium* to help him.

80. **vester:** 'of you masters.' *vester,* when addressed to an individual, always, in the Augustan age at least, meant the class to which that individual belonged. So Prop. 3. 15. 12: *Nescit vestra ruens ira referre pedem,* 'a woman's anger knows no appeasing.' Cf. Ov. Her. 17. 40: *Verbaque dicuntur vestra carere fide,* 'a man never keeps his promises.' In Catullus, however, as Munro has shown, it is = *tuus* sometimes, Crit. and Eluc. Catull. p. 216. **tibi quid sum ego:** the answer expected is either, 'your *vicarius,*' or, 'your fellow slave:' for Hor. is a slave himself—the slave of his passions.

81. **alii,** another master, viz. his passions. Cf. vs. 93: *Urget enim dominus mentem non lenis.* **servis,** verb. Cf. Pers. 5. 125: *An dominum ignoras nisi quem vindicta relaxat?*

82. **duceris—lignum,** 'you are guided like a puppet which is moved by strings from without.' For these wooden puppets Bent. quoted Apuleius de Mund. 125: *illi qui in ligneolis figuris gestus movent quando filum membri quod agitari solet traxerint torquebitur cervix, nutabit caput, oculi vibrabunt—totus videbitur vivere.* For the metaphor is quoted Plat. Legg. 1, p. 644: τόδε δὲ ἴσμεν ὅτι ταῦτα τὰ πάθη ἐν ἡμῖν οἷον νεῦρα ἢ μήρινθοί τινες σπῶσί τε ἡμᾶς καὶ ἀλλήλαις ἀνθέλκουσιν. Pers. 5. 128: *nec quicquam extrinsecus intrat Quod nervos agitet.*

83. **sibi imperiosus,** 'who owns no master but himself.' Bent. quoted Stat. Silv. 2. 6. 16, on the death of a young slave of Ursus: *cui triste nihil qui sponte sibique Imperiosus erat.* **contemnere—fortis**: the same construction as *doctus mersare*, 2. 4. 19; *ridiculus absorbere*, 2. 8. 24.

85. **responsare,** 2. 4. 18.

86. **in se ipso totus,** 'all self-contained.' Bent. first pointed the line thus, though *totus teres atque rotundus* is still a common quotation. Bent. quoted Cic. Paradox. 2: *non potest non beatissimus esse qui totus aptus ex sese, qui in se uno sua ponit omnia,* and many other passages to the same effect. Keller strongly defends the old punctuation, pointing to the *totus aptus ex sese* in Cicero as parallel, not to *totus* absolutely, but to *totus teres atque rotundus in se.* **teres atque rotundus,** 'smooth and round,' *i. e.* like a perfect sphere, which the Stoics adopted as a simile for the wise man. Ausonius, in his 16th Idyll (quoted by Bent.), gives a picture of the *Vir bonus et sapiens*, evidently drawn from this passage:

> Iudex ipse sui totum se explorat ad unguem,
> Quid proceres, vanique ferat quid opinio vulgi
> Securus, mundi instar habens, teres atque rotundus,
> Externae ne quid labis per levia sidat.

Plat. Tim., p. 33, says the universe, ὁ κόσμος, was made spherical, the most perfect shape; and we see that Ausonius supposed the metaphor here to be derived from the spherical shape of the universe. The idea of the σφαῖρος κυκλοτερής is taken originally from Empedocles. Heind. quotes M. Anton. 8. 41: τοῦ νοῦ—οὐ τίδηρος οὐ τύραννος οὐ βλασφημία οὐχ ὁτιοῦν ἅπτεται ὅταν γένηται σφαῖρος κυκλοτερής. Simonides likened the good man to a square. Simon. ap. Plato Protag. 339 A: ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπὸν χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον ἄνευ ψόγου τετυγμένον. Arist. Rhet. 3. 11: οἷον τὸν ἀγαθὸν ἄνδρα φάναι εἶναι τετράγωνον μεταφορά· ἄμφω γὰρ τέλεια.

87. **externi—morari,** 'on whose smooth surface no speck of stain from without may tarry.'

88. **in quem manca,** 'against whom all Fortune's assaults are powerless,' or the meaning may be even stronger, 'in her assaults on whom Fortune maims herself.' Sen. Prov. 1. 2. 9 says that a spectacle fit for the gods is that of a brave man

pitted against adverse fortune: *ecce par deo dignum vir fortis cum adversa fortuna compositus.* Shakspeare speaks of 'those Whose blood and judgment are so well commingled That they are not a pipe for Fortune's finger To sound what stop she please': Hamlet, Act 3, Sc. 2. 65. Cic. Par. 5. 1, of the free man: *cui quidem etiam Fortuna ipsa cedit.* Plaut. Trin. 2. 2. 86: *Nam sapiens quidem pol ipse fingit fortunam sibi.*

89. **quid** = *aliquid*, 'anything.' Mart. 2. 24. 6: *Das partem? est magnum. Candide, das aliquid?* **his,** the virtues just enumerated.

90. Cf. Cic. Parad. 5. 2: *An ille mihi liber cui mulier imperat?* etc.

91. **gelida,** sc. *aqua.* Juv. 5. 63: *Quando vocatus adest calidae gelidaeque minister?*

92. **non quis,** 'you can't.' Or. remarks that Cic. oftener used *non queo* than *nequeo.*

93. The metaphor of a man's worse self riding him or driving him like a horse is a striking one; one would expect to meet with a parallel to it, but the commentators cite none.

94. **subjectat** looks as if the metaphor was from a rider applying the spur, for which *subdere* is often used. *stimulos* suits the charioteer better, *stimuli* being the goad, not the spur. **versatque negantem,** ἄκοντα στρέφει. *agitare* is the usual word for 'driving' a horse. *agitator bonus,* 'a good driver': Lucil. 1020.

95. Not only is the man of lust a slave, but the man who lets himself be carried away by a mania for works of art. Horace is here nearly versifying Cicero, Parad. 5. 2, who after speaking of the slave of a woman, says: *ego vero istum non modo servum sed nequissimum servum, etiam si in amplissima familia natus sit, appellandum puto,* and goes on to the art connoisseur: *atque ut in magna familia sunt alii lautiores (ut sibi videntur) servi sed tamen servi atrienses ac topiarii* (ornamental gardeners), *pari stultitia sunt quos Corinthia aera (opera), quos aedificia magnifica nimio opere delectant.* **Pausias** of Sicyon, a famous painter, circ. 370 B.C. His 'flower girl,' στεφανηπλόκος, was bought by L. Lucullus at Athens for two talents, about £500

sterling. **torpes.** Hor. here draws on Cic. Parad. 5. 2: *Echionis tabula te stupidum detinet aut signum aliquod Polycleti.*

96. **Fulvius** and **Rutuba** were gladiators, perhaps contemporary with Davus. **Pacideianus** is borrowed, like others of Hor.'s proper names, from Lucilius. He was a very famous gladiator, and is mentioned by Cic. more than once; from whose citations, together with those of Nonius, these lines have been preserved—136 Lach.:

> Aeserninus fuit Flaccorum munere quidam
> Samnis, spurcus homo, vita illa dignus locoque;
> Cum Pacideiano componitur, optimus multo
> Post homines natos gladiator qui fuit unus.

And Cic. Tusc. 4. 21. 48, has preserved the remarkable description of the savage courage of the man, in the fight with this Aeserninus:

> Occidam illum equidem et vincam si id quaeritis, inquit.
> Verum illud credo fore: in os prius accipiam ipse
> Quam gladium in stomacho spurci [al. furiae] ac pulmonibus sisto.
> Odi hominem, iratus pugno, nec longius quicquam
> Nobis quam dextrae gladium dum adcommodet alter,
> Usque adeo studio atque odio illius ecferor ira.

98. **rubrica—carbone**: these delineations in red chalk or charcoal were like the modern illustrated posters of a circus, which seem works of high art to the vulgar. **poplite**: the strained muscles in the back of the legs of the contending gladiators.

100. **cessator**, 'loiterer,' 'truant.' **101. audis**, 2. 6. 20.

102. **nil**, 'naught,' 'good for nothing.' *nihili* or *nili* is generally used in this sense, often in Plautus.

105. Although my back comes in for it, when I filch a cake, you don't get off scot free when you indulge in gormandizing; your health suffers. **qui**: we have had this abl. again and again with comparatives in the Satires.

107. **inamarescunt**, 'turn sour on the stomach': *dulcia se in bilem vertent*, 2. 2. 75. It is ἅπαξ εἰρημένον, and so is *amaresco*, which does not occur before Palladius, 4th century.

108. **illusi**, 'baffled,' 'disappointed': the feet try to stand, and fail. **vitiosum**, 'pampered': *vitium* is excess, 2. 6. 7.

109. **an hic puer peccat.** This is an instance of paratactic structure common with *an:* 'Is the slave guilty who steals a flesh scraper and swops it for a bunch of grapes? the master who sells all his acres to gratify his appetite not guilty of a slave's fault?'

110. **mutat**, takes in exchange, as Carm. 1. 17. 2: *Velox amoenum saepe Lucretilem mutat Lycaeo Faunus.* The other construction is rather more common, 'to exchange for,' as Carm. 1. 29. 15: *libros Panaeti—mutare loricis Iberis.*

111. **gulae parens** belongs to *praedia vendit:* the man who sells his estates to supply money to buy luxurious viands is described.

112. **tecum**, 'in your own company,' explained by next line. This restlessness seems here attributed by Horace, and attributed justly, to overfeeding and intemperance.

113. **ponere**, which often means to 'invest money,' as 1. 2. 13 here is used of making a proper use of leisure. **fugitivus et erro**: *fugitivus* is the runaway slave, *erro* is the slave who stays out beyond his time, who loiters: a truant. The picture of the restless man has been suggested by the beautiful lines of Lucretius, 3. 1057, *seqq.:*

> Haut ita vitam agerent, ut nunc plerumque videmus,
> Quod sibi quisque velit nescire et quaerere semper
> Commutare locum quasi onus deponere possit.
> Exit saepe foras magnis ex aedibus ille,
> Esse domi quem pertaesumst, subitoque revertit
> Quippe foris nilo melius qui sentiat esse.
> Currit agens mannos ad villam praecipitanter,
> Auxilium tectis quasi ferre ardentibus instans;
> Oscitat extemplo tetigit cum limina villae,
> Aut abit in somnum gravis atque oblivia quaerit,
> Aut etiam properans urbem petit atque revisit.
> Hoc se quisque modo fugit (at quem scilicet, ut fit,
> Effugere haud potis est, ingratis haeret) et odit
> Propterea morbi quia causam non tenet aeger.

115. **frustra.** Lucretius often uses *nequiquam* thus in a

sort of despairing way, to express the futility of human effort, as Prof. Sellar expresses it. **atra**: Carm. 3. 1. 40: *Post equitem sedet atra cura.*

116. Horace's temper at last gets the better of him. **unde** with acc., 2. 5. 102.

117. It was a customary threat with masters to hold out to their slaves the prospect of their being sent to the slave prisons, *ergastula*, in the country: Plaut. Most. 1. 1. 17: *Cis hercle paucas tempestates, Tranio, Augebis ruri numero genus ferratile.* Hor. here threatens Davus he shall join the eight slaves working on his Sabine farm, and bid farewell to the pleasures of city life.

SATIRE VIII.

A Snob's Dinner-party.

Fundanius, the comic poet, describes to Horace a banquet given by Nasidienus Rufus, at which Maecenas and he were present. The host was a wealthy man, without the breeding of a gentleman. Accordingly, the banquet was a lamentable failure. The host's vulgarity appears chiefly in the fact that he makes remarks about everything that is put on his table: vss. 6, 17, 31, 44–53, 92. In this he is backed up by his parasite Nomentanus, who is specially deputed to point out everything that escapes the notice of the guests. An accident happens, the dusty hangings falling from the wall, and, instead of cheerfully apologizing, the host weeps, 54. But to add to his vulgarity he has a bad cook, 28, 68, 90; he has his groom waiting, and he waits badly, 72. In short, the Nemesis overtakes him which overtakes all who give dinner parties without the art of doing it. It is a mistake to regard him as a miser: he has very expensive viands; the best kind of boar: costly fish, fowl, game, fruit, all *suaves res*, vs. 92, and the best wine. He is not devoid of meanness, however, as he does not like to see his wine drunk too freely, vs. 36, but that meanness is only introduced as another mark of the man's innate vulgarity. He is a simple sort of fellow, too, and does not see any malice in Balatro's sarcastic remarks, vs. 75. Unfortunately, our ignorance of Roman manners may keep us from detecting some of the points in which the awkwardness of Nasidienus lay; and it is possible, too, that we may be led into the opposite error of imagining ridicule where there is none intended.

It has been proposed to identify our Nasidienus Rufus with Q. Salvidienus Rufus, who was put to death by Octavian, B. C. 40, for conspiring to induce his troops in Gallia Narbonensis to desert to Antony. Of this man, Vell. Pat. 2. 76. 4 gives the following account: *Rufi Salvidieni scelesta consilia patefacta sunt, qui natus obscurissimis initiis parum habebat summa accepisse, et proximus a Cn. Pompeio ipsoque Caesare ex equestri ordine consul creatus esse, nisi in id ascendisset e quo infra se et Caesarem videret et rempublicam.* Suetonius, Aug. 66, tells us that Octavian had advanced him *ex infima fortuna*. The low birth of this man, his advance to a high position, and the

strange coincidence of name—for *Nasidienus* is just such a thin disguise as we should expect for *Salvidienus*—all make it highly probable that Nasidienus Rufus is Salvidienus Rufus. Most editors reject this theory, which was put forward by Lambinus and is supported by Heindorf. They reject it on the ground of the date. For this Satire could not, at the earliest, have been written much before 34 B.C., six years after the death of Salvidienus. This, however, is by no means decisive. The fact that Salvidienus Rufus had died so recently may have induced Horace to disguise the name to avoid giving offence to some of his friends.

Horace took the idea of satirizing an unsuccessful banquet from Lucilius. Cf. Charisius, p. 100, Keil: *Lucilius in V deridens rusticam cenam*, to which poem several fragments of Lucilius describing the strange viands and the vaunts of the host seem rightly referred by Müller, Book v. 7–24; see Tyrrell, 'Hermathena,' vol. ii., p. 363.

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1. **Nasidieni**: to be scanned *Nasidjeni*. The second syllable is short, if we may trust Mart. 7. 54. 8: *Aut vigila aut dormi Nasidiene tibi*. So *fluviorum*, *ariete*, *parietibus* in Virg. Cf. Carm. 3. 4. 41: *consilium*, 3. 6. 6: *principium*. In *Servilio*, vs. 21; *vindēmiator*, 1. 7. 30; the synaeresis is after a long vowel. **beati**: there is some irony in the word, as Schütz remarks; he was really *dives*, but scarcely *beatus:* cf. Carm. 4. 9. 46.

2. **dictus** = *dictus es*, if the reading be sound; but the ellipse is very harsh, the most harsh in the Satires. Among other ellipses of the auxiliary verb, *sortitus* = *sortitus sim*, 1. 6. 53, comes next in harshness. Cf. 1. 1. 66, *solitus* for *solitus fuisse*; 2. 1. 74; *soliti* for *soliti sunt*. Here the insertion of *es* or simply '*s* after *die* with Döring would be easy; but the only parallel to such an elision or prodelision is *notho es*, Catull., 34. 15. Iambi ending in a vowel are often found before *est*, not before *es*, even when long by position, or at the end of a line. Before a short syllable an iambus is never elided. **here**: this form, which occurs a few times in Plaut., rarely in the golden age, perhaps once in Cic., was in the post-Aug. age the regular form. *heri* is spoken of by Quint. 1. 4. 7 as quite archaic.

3. **de medio die**: the more fashionable banquets were the earlier they began, *convivia tempestiva*. Cf. Catull. 47. 5.: *Vos convivia sumptuosa lauti De die facitis*, with Ellis's note: the ninth hour (about 3 o'c.) was a more usual one for a dinner-party: *Imperat extructos frangere nona toros*, Mart. 4. 8. 6;

Cic. Fam. 9. 26. 1; or later, the 10th hour, Mart. 7. 51. 11: or later still, *sub lumina prima*, 2. 7. 33: *supremo sole*, Ep. 1. 5. 3. Nasidienus, like a vulgarian, aping the height of fashion, begins his dinner at the very early hour of noon.

4. **fuerit melius**: 'I never enjoyed myself more.' Plaut. Most. 3. 2. 1: *melius anno hoc mihi non fuit. dic* is preferred to *da* by many owing to its superior authority, though **da** in itself is a very good idiomatic reading; and the change from *da* to *dic* is more likely than the reverse. Ter. Heaut. Prol. 10: *paucis dabo*. Virg. Ecl. 1. 19: *da, Tityre, nobis*. Cic. Acad. Post. 1. 3. 10: *da mihi nunc*. Val. Flacc. Arg. 5. 219: *Thessalici da bella ducis*.

5. With **iratum ventrem placaverit**, compare 2. 2. 18: *latrantem stomachum—leniet*. Obbar, quoted by K, says on Ep. 1. 2. 45: *pacare opponitur fere hostili, placare irato*. Hence *pacare* is used of taming *feras*, *incultas silvas*, etc.; while *placare* is to put in a good humour, appease, satisfy: used in Hor. of appeasing the gods, Carm. 3. 23: envy, Serm. 2. 3. 13: the irritable race of poets, Ep. 2. 2. 102.

6. **in primis**, 'among the first:' we hear nothing of the *promulsis*: but we cannot suppose it was omitted. Fundanius goes at once to the chief item in the first course. **Lucanus aper** (cf. 2. 3. 234) scil., *placavit iratum ventrem*. **leni Austro**: the host at once begins to speak of the peculiar excellences of his viands: a gentle south wind had, he said, given the boar a delicate flavour: boar's flesh was preferred rather high: *hoc ideo, quia adfirmant lassam carnem apri id est requietam meliorem esse*, Porph. Others (as Gesner) suppose the boar was badly tainted, and the host says it is only very slightly so owing to the mild south wind blowing at its capture: cf. 2. 2. 41. **fuit**: I follow Madvig and Schütz in printing with no stop at *aper: captus* is participle: 'There was a boar, which had been caught:' this view is necessary: see additional note on 1. 6. 13.

7. **cenae pater**, like *pater domus*, 2. 6. 88. **circum**, round the table, like *circumposuisse*, 2. 4. 75.

8. **rapula** and **radices** are both species of radishes, the former perhaps the round white kind, resembling small turnips in shape. These pungent things were generally put round the table toward the end of the first course, 2. 4. 59; and Mart. 13. 14: *Claudere quae cenas lactuca solebat avorum Dic mihi cur nostras inchoat illa dapes?* Why Nas. put them at the beginning is obscure. According to Or. and others, to disguise the tainted taste of the boar.

9. **siser**, 'skirret.' **allec**, 'fish-pickle.' **faecula**, 'tartar lees.'

10. **acernam**: next to the high-priced *orbes* of citrus wood, maple tables were most prized at Rome: *operum elegantia ac subtilitate citro secundum*, Plin. H. N. 16. 15. 66; Mart 14. 90, of the maple table:

> Non sum crispa quidem nec silvae filia Maurae,
> Sed norunt lautas et mea ligna dapes.

There can, therefore, scarcely be any meanness, as Comm. Cruq. supposes, in Nas. having his dinner on a maple table. See Mayor's note on Juv. 1. 137 for tables of *citrus* and *acer*.

11. **gausape**: a towel with a thick nap: nom. sing. *gausapes* or *gausape*: also *gausapum*: in plur. *guasapa*. The line is directly copied from Lucil. 517: *Purpureo tersit tum latas guasape mensas*. Or. and others, who see meanness in the maple table, see inconsistency in having a purple cloth to wipe it. But they are probably wrong: both the table and the towel are quite grand. **pertersit**: the table had no cloth on it: but that was not strange: the use of table-cloths was later: Becker's Gallus, 2. 153.

12. **sublegit**: such slaves were called *analectae*. Mart. 7. 20. 17: *Colligere longa turpe nec putat dextra Analecta quidquid et canes reliquerunt*.

13. **Attica virgo**, the virgin called Κανηφόρος, who carried on her head the sacred things in a flat basket at religious processions at Athens. Cf. 1. 3. 10: *velut qui Junonis sacra ferret*. The point is the solemn air with which Hydaspes advances with the wine in his hands, as though such wine were not to be met with at every house.

14. **fuscus Hydaspes**, a black slave from India who was called after the river of his native land. So *Enipeus*, Carm. 3. 7. 23; *Hebrus*, 3. 12. 6. Fritzsche mentions a philosopher *Euphrates*, Plin. Ep. 1. 10. 1. We may perhaps compare *Varro Atacinus*; and Prop. 4. 8. 39: *Nile, tuus tibicen erat*.

15. Caecuban wine is often mentioned by Hor. as one of the very best Italian wines, as Carm. 1. 37. 5; Epod. 9. 1. 36; and it is placed along with Setine wine in the first rank by Plin. H. N. 14. 6. 61. In his time the brand was extinct. **vina**, poetic for *vinum*: the plural is not to be pressed to mean more bottles than one, or more kinds of Caecuban than one: cf. Epod. 2. 47. *Et horna dulci vina promens dolio*. **Chium**:

Chian was one of the best Greek wines, often mentioned as such by Hor., Carm. 3. 19. 5; Epod. 9. 34: and it is so ranked by Pliny with Thasian and Lesbian, 14. 6. 73. **maris expers.** (1) 'undiluted with sea water,' οὐ τεθαλασσωμένον: it was customary with the Coans and other Greeks to mix sea water with their wine; Plin. 14. 8. 78. Cf. especially Plaut. Rud. 2. 7. 30: *Quasi vinis Graecis Neptunus nobis suffudit mare.* This interpretation is generally preferred, and is probably right. Why did Nas. allow no sea water with his Chian? Because he thought it much grander to give pure Chian, or because he wanted the guests to drink less and the salt water would make them more thirsty. (2). Chian wine that had never crossed the sea, *i. e.* sham Chian, like Magdeburg Madeira. (3) taking *maris* from *mas*, emasculated, weak Chian. Similar uncertainty prevails as to the meaning of the expression as adopted by Persius, 6. 39: *ita fit postquam sapere urbi Cum pipere et palmis venit nostrum hoc maris expers:* where Con. renders: 'this unpickled philosophy of ours,' not very happily, taking *maris expers* in sense (1). Casaubon there took *maris* from *mas*: this 'unmanly philosophy.'

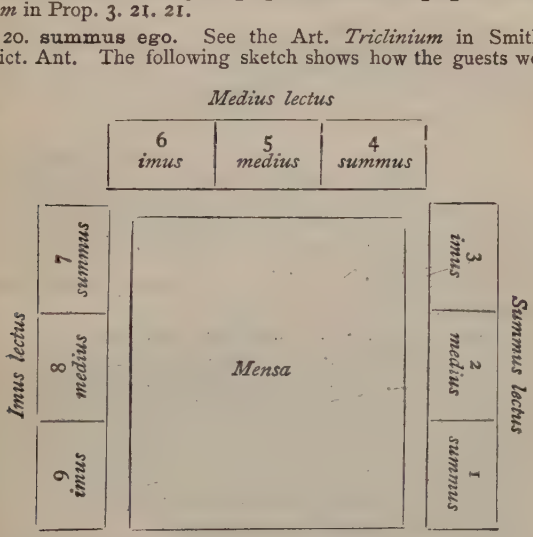
16. **Albanum** and **Falernum** were not ranked as high as Caecuban by Pliny: Alban was placed in the third, Falernian in the second class, though in his day equal to any. It was the strongest of Italian wines.

17. **habemus utrumque.** Hor. could not have better described the ostentation as well as the meanness of Nas. Pliny remarks, H. N., 4. 17, that Caesar in his 3rd consulate set the example of having four kinds of wine at dinner: and Nas. only gives two kinds. No one would have found fault with him for that, if he had not announced that he had two other kinds in the house, without producing them. Nas. evidently had a particular objection to seeing his wine drunk: cf. vss. 36. 41. 82. This is noticeable sometimes even in our times; it is a very curious inconsistency.

18. **divitias miseras!** 'what wretched riches'! *i. e.* what a wretched rich man, who did not know how to use his riches like a gentleman. Bent. says the riches are called miserable because they have found such a vulgar and miserly owner. Gesner takes *d. m.* = *sollicitae opes*, *i. e.* 'what care-causing riches' sarcastically; 'what enormous wealth'! Heind. energetically supports the view that the words *divitias miseras* are said by Nas. himself.

19. **pulchre fuerit,** 'you enjoyed yourself,' *pulchre esse* = *bene esse :* Plaut. Merc. 3. 3. 22 has *pulchre ut simus :* cf. 1. 9. 62. **laboro,** 'I am anxious' a common use of *laboro* with infin. in Hor. I have given *properare laboro* for *properate laborem* in Prop. 3. 21. 21.

20. **summus ego.** See the Art. *Triclinium* in Smith's Dict. Ant. The following sketch shows how the guests were



disposed on this occasion. 1. Fundanius. 2. Viscus. 3. Varius. 4. Servilius Balatro. 5. Vibidius. 6. Maecenas. 7. Nomentanus. 8. Nasidienus. 9. Porcius.

Nine was the regular number for a triclinium: three on each couch, though the number was often exceeded, 1. 4. 86. Varro, ap. Gell. 13. 11, says the number of the diners ought to begin with that of the Graces, three, and not exceed that of the Muses, nine. The lowest couch was generally reserved for the host and his family or friends. He was usually *summus* (7), the place here occupied by Nomentanus. No. 6 (*imus* of the middle couch) was reserved for the most honoured guest; it was called *locus consularis* (ὑπατικός), Plut. Quaest. Conviv. 1. 3. **Viscus Thurinus :** probably one of the Visci mentioned

1. 10. 83: he had perhaps taken the distinguishing agnomen *Thurinus* from being connected with Thurii: so Asinius Marrucinus took his cognomen from the Marrucini: see Munro Crit. and Eluc. of Catull. p. 39.

21. **Varius**, 1. 5. 40; 1. 9. 23, where he is mentioned with Viscus. **Servilio**, trisyllabic, for the antepenult. is long. Enn. 10. 256, vs. 38 (Vahlen): Juv. 10. 319; Claud. Eutr. 1. 217. This person had the nickname **Balatro**, from his buffoonery: see on 1. 2. 2. As Schütz remarks, he plays the part referred to in 1. 4. 87.

22. **Vibidius**, not mentioned elsewhere. **umbras**, uninvited guests, left to a guest to bring with him; Ep. 1. 5. 28: Hor., inviting Torquatus to dinner, tells him *locus est et pluribus umbris*. Maecenas seems to have been fond, not only of literary men, but also of *scurrae*, and hangers-on generally. Augustus, in a letter to him, quoted by Suet. in his life of Hor., tells him to let Hor. come to him to be his private secretary *ab ista parasitica mensa*.

23. **Nomentanus** is not necessarily the prodigal of 1. 1. 102; 2. 3. 224, but probably he was a man of that character: a ruined spendthrift. It was bad taste in Nas. to ask such a man to meet Maecenas, but his circle was not a fashionable one. The *Nomentanus* here is said by Comm. Cruq. to have been a *decumanus*, i. e. a farmer of the Sicilian tithes, but that is most likely a guess. **Porcius**, called a *publicanus*, farmer of the taxes by Comm. Cruq., is unknown elsewhere: he ate like a pig, hence Hor. selects the name for him. **ipsum**, Nas., the master of the house: so αὐτός is used.

24. **ridiculus—absorbere**: see 2. 4. 19, note. *totas simul* and **totas semel** mean the same thing from different points of view, namely, that Porcius swallows his cakes whole. *simul* would lead us to think of the cake not broken, as was usual, into fragments, but swallowed whole. *semel* would refer to the one gulp made by Porcius. Or. quotes against himself, Liv. 6. 4: *Roma—tota simul exsurgere aedificiis*, but says that passage is not parallel to this. I think it is—just as the buildings make up a united whole of Rome, so the pieces into which a cake is usually broken make up a whole of that cake. It is not necessary to suppose that *simul* must refer to several cakes. The instances quoted by Bent. in favour of *semel* are mostly from Seneca and Quintilian.

25. **ad hoc—qui**: for *ad hoc*, 'for this purpose,' taken up by a relative, cf. 2. 6. 42; 2. 1. 37. Why Nas. gave Nomentanus his seat next Maecenas is obscure; perhaps for the reason indicated in this line, that he could better there point out to Maecenas what might escape his notice.

26. **indice**, the forefinger: the other fingers were called *medius* (or *famosus* or *infamis*), *medicus*, *minimus*. **cetera turba Nos inquam.** We must, I think, refer this to the occupants of the *summus lectus*. Nas. only cared about Maecenas and his *umbrae;* so Nomentanus is posted next to them, to point out to them what was good. 'We, on our couch,' says Fundanius, 'had to get on as best we could.'

28. **celantia**, 'hiding,' not merely 'containing': there is, as Schütz says, some irony in the word; they would expect the ordinary flavour, but are disappointed. For the neuter, which is regularly used when a plural adj. connects things of different genders, see Madv. 214 b.

29. **ut vel continuo patuit**, 'as at once became apparent,' *i. e.* the strange flavour of the viands. The odour of the *passer* and of the *ilia rhombi* was enough to convince Fund. of this, without tasting them (*ingustata*). This is different from the ordinary interpretations. Or. and Macleane refer *ut vel continuo patuit* to the office of Nomentanus, most unnaturally. Accordingly, they take Nomentanus to be the nominative to *porrexerat* in 30. But that is impossible, for Nomentanus was far away from Fundanius, diagonally opposite to him: 7 and 1 in the figure. Nas. held out the plaice, **passer**, and the turbot to Fund.: this is also shown by *melimela me docuit rubere:* these subtle disquisitions belong to Nas. all through the Satire. **ingustata**, which is ἅπαξ εἰρημένον, is generally taken 'such as I had never tasted before'; but it is better to take it simply 'untasted,' i. e. *which I had not to wait to taste* before I detected their novel flavour. This is the only interpretation which gives its proper force to the very strong expression **vel continuo.**

31. **melimela**, honey apples, formerly called *mustea:* Varr. R. R. 1. 59. **minorem ad lunam delecta**, 'gathered by the light of a waning moon': not merely gathered when the moon is on the wane, for *ad lunam* always means by moonlight. Virg. Aen. 4. 513: *Ad lunam messae.* Juv. 10. 21: *Ad lunam motae trepidabis arundinis umbram.* Ov. Fast. 1. 438: *Ad lunae lumina;* cf. 2. 4. 30.

32. **hoc**, their being gathered so. **ipso**, Nas.

34. **damnose bibimus**, 'drink him bankrupt.' This shows the wine was good. **moriemur inulti**, an epic phrase. Virg. Aen. 2. 670: *nunquam omnes hodie moriemur inulti*, 4. 659. Vibidius means: Nas. is killing us with his vulgarity, poisoning us with his bad cookery: let us have revenge before we die.

35. **calices poscit majores**: to call for larger cups was not unusual with hard drinkers; generally, however, after the second course was put on the table. Cf. Hor. Epod. 9. 33: *Capaciores affer huc puer scyphos*. Cic. Verr. 2. 1. 26. 66: *poscunt majoribus poculis*. It has been proposed to take Juv. 11. 148, *in magno cum posces, posce Latine*, thus: see Simcox's ed.

35. **vertere**. Eur. Med. 1168, *χροίαν ἀλλάξασα*.

36. **parochi**, 'our caterer,' 'our messman': see on 1. 5. 46: here a contemptuous expression for their host.

37. The real reason Nas. changed colour was because he could not bear to see his good wine drunk freely; he was a niggard in this respect: see on vs. 17 supra. Schütz will not admit there is any irony, but holds that Fund. gives the real reasons for Nas. objecting to strong drinkers: he says the upstart, not sure of his position (der unsichere Emporkömmling), is afraid the guests will get drunk, and misconduct themselves before Maecenas, or not be able to appreciate his fine dishes. But 41 and 81 are decisive for the other view.

39. **Allifanis**; sc. *scyphis*, large earthenware cups made at Allifae, in Samnium. **invertunt**, 'tilt into.' Cf. Lucil. 113: *Vertitur oenophoris fundus, sententia nobis*. Virg. Aen. 9. 165: *vertunt crateras aënos*, which is taken from Ennius. **vinaria**, 'decanters.'

40. **imi**, the parasites of the host knew his weakness, and spared his wine: the host himself set them the example.

42. **squillas**, 'prawns,' 2. 4. 58: these were swimming, as it were, in sauce round a large lamprey.

43. **porrecta** implies that the dish was a large one, 2. 2. 39. **sub hoc**, 'on this.' So *sub haec*, Epod. 5. 83.

44. **partum**, 'spawning.'

45. **his mixtum jus est**: 'the sauce is composed of the following ingredients.' **prima**, olives were pressed three times, we are told by Colum. 12. 52. 11. The oil *primae pressurae*

was naturally the richest and best. **Venafri**, 2. 4. 69. **garo**, 'caviare.' **piscis Iberi**, 'mackerel.'

48. **dum coquitur**, 'while boiling,' the sauce was to have Italian wine added to it; after boiling, some Chian: cf. the composition of the two kinds of sauce, 2. 4. 64, *seqq.*: there plain sweet oil is put in before boiling; the best Venafran oil was added afterwards.

50. The vinegar must be vinegar made from Methymnaean, *i. e.* Lesbian wine. The line literally means: 'which has turned the grape (*i. e.* the wine) of Methymna by its spoiling,' *i. e.* by fermentation. The essential principle of the vinegar (which is in the wine) has worked on the wine until it has soured it. Cf. *mutatum—vinum*, 2. 2. 58.

51. Nas. has a discovery to boast of, like Catius's preceptor, 2. 4. 74. It consists of boiling with the other ingredients (*incoquere*) *erucas*, 'rockets' (and these must be green and fresh), and *inulas*, 'elecampane.'

52. **incoquere**, 'boil in the sauce.' **Curtillus** claims, and is allowed, a niche in the temple of culinary fame. His invention was to boil in the sauce sea urchins without washing them (*inlutos*). We are reminded of Aristoph. Ran. 1452:

ΔΙΟ. ταυτὶ πότερ' αὐτὸς εὗρες ἢ Κηφισοφῶν;
ΕΥ. ἐγὼ μόνος· τὰς δ' ὀξίδας Κηφισοφῶν.

53. **ut melius muria quod.** This is explanatory of *inlutos*, 'inasmuch as that which the sea-shell itself yields is better than the fish-pickle liquor.' In Catius's sauce, 2. 4. 65, *muria* is an ingredient: Curtillus's invention makes it unnecessary. *ut melius* = ὡς κρεῖσσον ὄν. **quod** = *id quod*. **remittit**; cf. 2. 4. 69: **muria**: ibid. 65.

54. **aulaea**, 'hangings.' Cf. Carm. 3. 29. 15: *sine aulaeis et ostro*. These were hung from the walls merely for decoration. Cf. Val. Max. 9. 1. 5: *Attalicis aulaeis contectos parietes*. See Illustration in Becker's Charicles, p. 319.

56. The Campanian level plains were dry and dusty.

58. **erigimur**, 'we regain courage,' a common use of the word. **tolleret**, 'cheered up,' in 61 has the same metaphor. **Rufus**: Nas. Rufus, the host.

59. **flere**: instead of cheerfully apologizing, he cried as if his heart would break.

62. **ut semper**; cf. 2. 6. 54: *ut tu Semper eris derisor*, 'how you will always make game of human affairs.' Cf. Carm. 3. 29. 49: *Fortuna saevo laeta negotio et Ludum insolentem ludere pertinax.* For *illudere*, cf. 1. 4. 139.

63. **mappa**, which he stuffed into his mouth. Horace does not give any hint as to Maecenas's behaviour. It was probably that of a polite gentleman. **naso**, 1. 6. 5.

65. **eo**, 'on that account.' 1. 3. 30.

67. **tene**, addressed to Nas. As Schütz very well points out, **ego** is part of Balatro's raillery. Nas. did not go to such trouble for men of Balatro's mark.

68. It will give sting to Balatro's remarks if we suppose all the anxious care of Nas. was vain; that the bread was really burnt, and so forth.

72. **agaso**, a clumsy groom pressed to wait at table, who, we may suppose, removing the *patina*, lets it drop.

75. **tibi di quaecumque preceris**, etc. A common formula of blessing. Plaut. As. 1. 1. 32; Mil. 4. 2. 47: *Di tibi dent quaecumque optes.* Stich. 3. 2. 15; *Di dent quae velis.*

76. Nas. was *minus aptus acutis Naribus horum hominum*, and could not see through Balatro's ill-natured raillery.

77. **soleas poscit.** Nas. calls for his slippers to leave the table, in order to go out and personally see to the safe bringing in of new dishes, to make up for the one that was spoilt. In the house the Romans wore slippers *soleae:* these were taken off before lying down at dinner: hence *demere soleas* is equivalent to lying down at table; *poscere soleas*, to rising from it. Plaut. Truc. 2. 4. 12: *cedo soleas mihi*, when about to leave the table: the same speaker, changing his mind about going, says, vs. 16: *jam rediit animus, deme soleas, cedo bibam.* Heind. quotes Sen. Controv. 4. 25; Plin. Ep. 9. 17. Aristoph. Vesp. 103: εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας. Cf. Ep. 1. 13. 15: *Ut cum pileolo soleas conviva tribulis*, a poor man is depicted as carrying his cap and slippers to a dinner party. **videres**, you might see the guests putting their heads together as they whispered.

78. The whispering is imitated by the *sigmatismus*, a repetition of the letter *s* in the verse.

81. **quoque** is here somewhat irregularly placed. It clearly refers, as Or. says, to the *lagoena*, 'whether the wine flagon is broken as well as the dish' containing the lamprey. *quoque*

should follow the word it belongs to, Mad. § 471. To avoid this irregularity, Lambinus took the following view: *num quemadmodum aulaea corruerunt ita etiam lagoenae fractae sint*, 'whether there has been a breakage of the wine jug as well' as the downfall of the curtain.

82. The table had been cleared when the curtains fell; but the slaves, perhaps acting on a hint from Nas., had not set fresh cups before Vibidius, who, he thought, had drunk as much as was good for him.

83. **ridetur**, impers. **fictis rerum**, at pretended subjects. So *vanis rerum*, 2. 2. 25. *abdita rerum*, A. P. 49. **Balatrone secundo**, 'by the help of Balatro,' who invented subjects for the guests to pretend to laugh at. The expression is used as a burlesque of phrases like *Junone secunda*, *Marte secundo*.

84. **Nasidiene**: the apostrophe is also epic. **mutatae—frontis**, a very strong genitive of quality with a verb like *redire*, 1. 1. 33.

86. **mazonomo**, a large dish, properly a trencher, from which bread was served (*μᾶζα—νέμειν*). **discerpta**, 'pulled asunder,' not cut.

87. The flesh of the crane is spoken of by Pliny, H. N. 10. 23. 60, as highly prized. It is remarkable that **grus** is here masc., and **anser** in 88 fem., contrary to the ordinary rule in both cases.

88. **albae**: see Crit. Note, and last note.

89. **avolsos**: the wings of the hare were to be separated from the loins, and separated by tearing.

90. **edit**, the archaic form of the subj. used by Hor. also, Epod. 3. 3; Virg. Aen. 12. 801; it is used in Cic.'s letters, and very frequently in Plautus.

91. **vidimus**, 'we looked on while they were served,' did not touch them. **merulas**, blackbirds, a delicacy among the Greeks and Romans: Aristoph. Av. 1081. **sine clune**, the rump was thought the best part of birds, Gell. 15. 8. 2. Nas. or his cook thought differently.

92. **causas et naturas**, as if Nas. were lecturing on some physiological theme. As Virg. says of Lucretius, who wrote *de Rerum Natura*, Georg. 2. 490: *Felix qui potuit rerum cognoscere causas*.

93. **sic ut** describes the manner of their revenge.

94. **velut** = *velut si*. **illis**, dat., like Prop. 2. 29. 17: *Adflabunt tibi non Arabum de gramine odores.* Tibull. 2. 1. 80: *Felix cui placidus leniter adflat Amor.*

95. The breath of certain serpents was supposed to be deadly. Colum. 8. 5. 18: *Cavendum ne a serpentibus (pulli) adflentur.* C. Rabirius, p. 226, ed. Kreyssig (ap. Or.) *Percutit adflatu brevis hunc sine morsibus anguis.* For the witch Canidia, cf. 1. 8.

ADDITIONAL NOTES.

1. 1. 8. *momentum horae* is 'the passage of an hour,' the time it takes an hour to pass: so *momento turbinis*, Pers. 5. 78, means the time it takes to twirl a man round.

1. 1. 30. **currunt**, 'sail.' So *θεῖν* is used, as in the proverbial expression *νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν*, Ar. Eccl. 109, 'we are neither sailing nor rowing.' So *excurro*, Plaut. Bacch. 2. 3. 125.

1. 1. 35. **incauta futuri**: a similar construction is *securus vulgi*, Pers. 6. 12.

1. 1. 45. I have tried to make into one two fragments of Lucilius which have come down to us separate. One is *milia ducentum frumenti tollis medimnum vini mille cadum*: the other is: *aeque fruniscor ego ac tu* [fruniscor = fruor]: and I am still of opinion they should be joined together, but not as I have joined them, for the reason that *mille* occurs only as a substantive in the fragments of Lucilius, and therefore *mille cadum* is sound: I would now, accepting the correction *tu centum* for *ducentum*, write—

> Milia tu centum frumenti tollis (*or* tolle) medimnum
> Vini mille cadum, *dum* aeque fruniscor ego ac tu.

1. 1. 69. 'In Lucr. 3. 980, the Tantalus of this life is not the avaricious but the superstitious man.' It should have been added, however, that Lucretius adopts the other legend as to the punishment of Tantalus, viz. that a huge stone was suspended over his head, ever threatening to fall. Porson, in a long note on Eur. Or. 5., collects the authorities for either version of the legend. Homer, Od. 11. 567–626, a passage which Porson, with one of the scholiasts, suspects of being somewhat later than the age of Homer, is the chief authority for the ordinary modern version of the legend. The other form, nameiy the overhanging stone, is, however, the more common one in Greek authors, being referred to by Archilochus, Alcaeus,

Alcman, Pindar, Euripides, Plato, and others. Cicero, de Fin. 1. 18, refers to the overhanging stone, to which he compares death: *accedit etiam mors, quae quasi saxum Tantalo semper impendet.* So Tusç. Disp. 4. 16. 35. Cicero also quotes from an old poet an allusion to the other legend: Tusc. Disp. 1. 5. 10: *Mento summam aquam attingens enectus Tantalus siti.* This is the only form mentioned by Propertius: 3. 5. 42; 4. 11. 24. Virgil, Aen. 6. 602, seems to be thinking of both legends.

1. 3. 7 Critical Note. Lucian Mueller, De. Re Metr. p. 323, only allows two examples in classical Latinity of the lengthening of a short vowel ending by caesura. One is *ravia* in the passage quoted from Virgil: the second is in the line of Ennius, *Et densis aquila pinnis obnixa volabat*, but this is an archaic use. The lines from Virgil, Æn. 3. 702, *Immanisque Gela fluvii cognomine dicta*, and 12. 648, *Sancta ad vos anima atque istius inscia culpae* can scarcely be cited as parallel, even if sound.

1. 3. 29. Dele **iracundior.** It is to the following expressions that the remarks of Acron. and Comm. Cruq. apply. Acron's note is on the words *At ingenium ingens inculto latet hoc sub corpore*, on which he writes *Hic dicitur pulsare Virgilium quod indecori corporis et habitus fuit.* Comm. Cruq. writes on *rusticius: de Virgilio hoc dictum volunt quod fluebat semper ejus toga non bene composita, et uteretur imperito tonsore.*

1. 3. 30. **horum hominum.** This use of *hic*, of contemporaries, has not been noticed, I think, in Pers. 6. 60: *et mihi ritu Manius hic generis prope major avunculus exit:* where the point is: 'and so my contemporary Manius turns out in strict legal descent to be something like my great-grand-uncle.'

1. 3. 101. Imitated from Lucr., 5. 1282 seq.: *Arma antiqua manus ungues dentesque fuerunt, Et lapides et item silvani fragmina rami: . . . Inde minutatim processit ferreus ensis.*

1. 3. 120. Mr. C. E. Haskins (*Journal of Philol.* vol. 7, p. 263) has attempted to defend the ms. reading *ut*, taking it in its proper negative sense after *vereor:* and a similar view was put forward by H. Liston in the *Classical Journal*, No. 54, p. 203 (who, however, expresses his belief that the ms. reading is not sound), but I cannot see how such a view is reconcilable with the tenor of the passage. The view suggested is that what Horace wants to say is: 'I have no fear of your leaving altogether unpunished the man who deserves severe punishment.' Let us consider the passage once more. *Non vereor ut caedas ferula dignum majora subire verbera:* that is, 'I am quite sure you will beat

with the light cane one who deserves a severe lashing.' That of course is absurd, and is the opposite of what Horace believed. But Mr. Liston and Mr. Haskins put in 'at least' to get over the difficulty. 'I am sure you will beat **at least** with the *ferula*' ('I have no fear that you will fail to scourge (**even**) with a cane one who deserves severer chastisement,' writes Mr. Haskins.) But is the insertion of such important words justified? I think not. They are not in the Latin. I do not deny that *saltem* may sometimes be understood. But its presence here is too essential to admit of its being omitted. But even if it could be understood, would the sense be good? 'I have no fear of your leaving the man who deserves to undergo severe chastisement altogether unpunished,' is the conclusion both critics wish to arrive at. But why, if the Stoic only used the *ferula* when he ought to use severer punishment, might he not go a step farther and inflict no punishment? Horace does not contemplate such a case as *no* punishment at all. There are two inconsistencies, into one of which the Stoic system must fall—either awarding light punishment for grave offences, or grave punishment for light offences. And Horace must here be made to say, either that he has no fear of the former, or that he does fear the latter. The ordinary reading seeks to evolve the former meaning: my reading, *nunc*, brings out the latter: and I must be permitted to say that I have little doubt of its truth. I could undertake to produce twenty passages where *non* and *nunc* are interchanged in mss., and *non* was extremely likely to be introduced here by the copyist, owing to the negative meaning of the sentence running in his head.

1. 4. 11. **tollere.** This is the regular word for 'striking out,' 'cancelling' anything that does not please in a rough draft or copy. Thus in Plaut. As. 784 (4. 1. 46) the parasite says, *Ergo, ut jubes, tollam*, of a clause in the bond which he has been drawing, which does not please Diabolus. So Q. Cicero says to M. Cicero in his Comment. Petit. that he hopes he will tell him if anything in his treatise *mutandum esse videbitur aut omnino tollendum.*

1. 4. 13, note, line 10: *scribat* should rather be *scripserit.*

1. 4. 22, note, line 4, for Lamb read Lamb., *i. e.* Lambinus.

1. 4. 29, note, line 3, for *super* read *piper.*

1. 5. 91. **lapidosus.** 'gritty', the second interpretation given, is the correct one. Flour ground between mill-stones is likely to get little bits of stone mixed with it, if the mill-stones are liable to disintegration. Lucretius speaks of the unpleasant

shock caused by the teeth coming on a bit of stone in bread, 3. 690: *Et lapis oppressus, subiit si e frugibus asper.*

1. 6. 13. *pulsus fuit* would not be good Latin here. *pulsus est* would be required. *pulsus est* is a passive verb, and means 'he was expelled': *pulsus fuit* would mean 'he was at a certain past time in a state of expulsion,' the verb and participle not coalescing, as in *pulsus est*. Madvig, Opusc. 2. 218–226, laid down the above distinction, which he holds to be without exception, in good Latin, after the age of Plautus. See note on 2. 8. 6, where, if we joined *captus fuit* together, the meaning would be: 'the boar was once in captivity,' implying it was so no longer, which would be nonsense.

1. 6. 60. (Crit. note). Add Plaut. Epid. 1. 1. 17: *quid tibi vis dicam nisi quod est?* I am very much inclined to believe that Horace wrote *erat*. Virgil and Varius had already told what Horace was (*quid essem*, vs. 55). To repeat what they had said would be idle: to add anything to it would be presumptuous. Horace's business was to tell the simple truth in answer to Maecenas' questions, and that would be expressed by *quod erat*.

1. 6. 74. **tabula**. In Plaut. Bacch. 3. 3. 36 a *paedagogus* complains of the forwardness of the boys of the period: *At nunc prius quam septuennis est si adtingas eum manu, Extemplo puer paedagogo tabula disrumpit caput.*

1. 6. 75. **octonos aeris**. Add to the illustrations of this phrase Aulus Gellius 2. 24, who has *centenos aeris; denos* (*aeris*)*; aeris tricenos;* (*aeris*) *ternos*.

1. 6. 117. It has been suggested by Cruquius that **echinus** may have here the meaning that the word had in Greek Comedy: that is a sort of earthenware pot, χύτρα. Erotianus, p. 170, says: ἔστι δὲ ἐχῖνος χύτρας εἶδος μεγαλοστόμου καὶ μεγάλης: and he goes on to state that ἐχῖνος was used in this sense by Eupolis, Menander, and Philemon (see Meineke's Com. Frag., Ed. Min., p. 829). He might have added Aristophanes, Vesp., 1435: ἐν Συβάρει γυνή ποτε Κατέαξ' ἐχῖνον. On the strength of this passage Liddell and Scott give the meaning of 'pitcher' here: and if ἐχῖνος did mean a pitcher, that sense would do very well. But probably in the passage of the Wasps it bears its usual sense of χύτρα, *i.e.* 'a pot,' not 'a pitcher': and Pollux, 6. 13. 91, says ἐχῖνος was χύτρας εἶδος. If the word does here bear the sense of 'pot,' Cruquius remarks that he is at a loss to know what its use was (*ejus usus me prorsus latet*); but he suggests it may have contained water for

laving the hands and feet. On the whole, I think that the sense of 'pitcher' is the most likely one; although in the time of the old comedians ἐχῖνος was a χύτρα 'a pot,' it may have passed by an easy transition into the sense of pitcher, ewer, or flask; and it might bear this sense whether it was made of earthenware, as I should think the *echinus* of Horace was, or of glass, or of leather, as the *echinus* of Lucilius was: see note. My suggestion of a pepper-caster in my first edition has no probability beyond the close resemblance of the cover of an ordinary kitchen caster of our day to the sea-urchin's shell.

1. 6. 126. **lusumque trigonem.** A good example of the passive use of *ludor* is found in Ovid, Trist. 1. 9. 61: *Scis vetus hoc juveni lusum mihi carmen.*

1. 7. 8. **equis praecurreret albis.** Somewhat similarly Eupolis said of Pericles, that he could give all other orators ten feet start and beat them: ὥσπερ ἀγαθοὶ δρομῆς Ἐκ δέκα ποδῶν ᾖρει λέγων τοὺς ῥήτορας: Eupolis, Demi. 6. (Mein. Com. Frag. Ed. Min. p. 173): a passage which is interesting as being one of the few allusions to handicaps in ancient times.

1. 9. 6. **num quid vis.** This polite question often opened a door for a very rude reply, as in Plaut. Epid. 3. 4. 76: Fidicina. *Num quid me vis ceterum?* Periphanes. *Malo cruciatu ut pereas atque abeas cito.*

1. 9. 38. Cf Plaut. Epid. 3. 3. 41: *Res magna amici apud forum agitur: ei volo Ire advocatus.*

1. 9. 39. **stare**: I have no doubt of the soundness of this word, and the first meaning given, 'to appear (as an advocate) in court,' is, in my judgment, the correct one. Mr. Roby, *Journal of Philol.*, vol. xiii., p. 234, says *stare* means 'to appear in court, not as an advocate, but as a party.' I should say it meant 'to appear in court *whether* as an advocatus *or* as a party.' The *advocatus* who makes his friend's cause his own may surely be said *stare*, himself. The passages in Plautus as well as this one in Horace only refer to *advocati*. But I was wrong in saying that *stare* is the same as *adesse*. That its proper meaning is to appear as a party I do not deny; and the passages referred to by Mr. Roby clearly establish this as its general use: Cic. Quinct. 6. 25: Gaius, 4. 185: Ulpian in Dig. II. 11, 14, s. 1: Dig. XLV. 1. 1. 81. The difficulty in *valeo* may be got over thus: I presume (not being a lawyer, I do not know) that there were some qualifications necessary to allow a man to appear as *advocatus:* being *ingenuus*, a Roman

citizen; having a *domicilium* in Rome, perhaps; and Horace, being no lawyer, may have imagined, or may have pretended to imagine, that there were farther qualifications necessary: 'may I perish if I am either qualified to appear, or if I know anything of law.'

1. 9. 58. **tempora.** So Mart. 5. 6. 9: *Nosti tempora tu Jovis sereni, Cum fulget placido suoque vultu Quo nil supplicibus solet negare.*

1. 9. 59. **Nil—sine labore.** Add Plaut. Truc. 2. 4. 61: *Ubi sine labore res geri pulchre potest?* Catull. 62. 16: *amat victoria curam* (an excellent saying), on which Ellis quotes Soph. Frag. 364 (Nauck), *οὔτοι ποθ' ἅψει τῶν ἄκρων ἄνευ πόνου.*

1. 10. 44. *facetus* in Plautus sometimes means 'smart,' 'clever,' and is once, Most. 1. 1. 45, applied to victuals, 'dainty food.' Hence some try to explain it here as 'dainty,' 'elegant,' more in accordance with Quintilian's view. But I doubt whether the word had this meaning in the time of Horace. For an account of Virgil's early poetry, see Mr. Cruttwell's excellent remarks, *History of Rom. Lit.* pp. 257–259.

2. 1. 24. **icto.** A very similar expression is found, Plaut. Cas. 3. 5. 16: *Timeo hoc negoti quid siet, Nisi haec meraclo se uspiam percussit flore Liberi.* Tibull. 1. 2. 3: *multo percussum tempora Baccho.*

2. 1. 80. **ut monitus caveas.** For an excellent and close parallel to the construction here, cf. Plaut. Bacch. 4. 4. 87: *Nunc pater mi, proin tu ab eo ut caveas tibi, Sycophantias componit* (*I tell you,* he is hatching a plot).

2. 3. 11. **Platona**: 'probably the comic poet Plato.' For 'probably' I would now write 'certainly,' keeping in view the close connexion of Roman satire with the Old Comedy, which is perhaps the most important point to be observed by one who desires to realize the true position of Roman satire.

2. 3. 61 and 276. For *cum* with a present after a past tense, compare Plaut. Men. 5. 9. 76: *Hunc censebat te esse, credo, quom vocat te ad prandium.*

2. 3. 141. **jussit quod splendida bilis**: As the meaning evidently is indefinite, '*whatever* his bile may have prompted,' *jussit* is probably for *jusserit*, perf. subj. Even Virgil gives *jusso* for *jussero*, Aen. 11. 167; Plautus and Terence give

justi for *jussisti*, and a reference to the index under 'syncope' will show how fond Horace was of similar forms.

2. 3. 291. 'The application of the names of the planets to the days of the week in the order in which they now stand originated in this way: It was an astrological notion, that each planet in order presided over an hour of the day, the order, according to their distances from the earth, on the geocentric system, being Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. Assuming Saturn to preside over the first hour of Saturday, and assigning to each succeeding hour a planet in order, the twenty-second hour will fall again to Saturn, the twenty-third to Jupiter, the twenty-fourth to Mars, and the first hour of the next day to the Sun,' and so on. See Article 'Week' in Chambers' Encycl., an article indicated to me by Mr. Abbott.

Ovid distinctly refers to the Sun, Moon, and five planets presiding over the hours of the day, Ibis, 223, *seqq.* :—Non *Venus* illuxit, non illa *Juppiter* hora, *Lunaque* non apto *Solve* fuere loco: Nec satis utiliter positos tibi praebuit ignes, *Quem peperit* magno *lucida Maia* Jovi? Te fera nec quicquam placidum spondentia *Martis* Sidera presserunt *falciferique senis*.

2. 4. 44. **fecundae.** I am not sure that Heindorf is not right in giving the meaning of 'pregnant' to *fecundus* here, and in 2. 5. 31. Weise on Lucan, Phars., 2. 331, gives it that meaning: *alios fecunda Penates Impletura datur*; and cf. Ov. Met. 2. 472.

2. 4. 74. **invenior.** In defence of *invenio*, a conjecture which the divergence of mss. fully justifies, the reader is referred to Alexis, Pannychis, 1. 4, where a cook proudly describes a sauce of his invention in the words *θαυμαστὸν ἐμὸν εὕρημα* [Meineke Com. Frag. ed. Min., p. 733].

2. 5. Arg. ad fin. For 'Advice to servants,' read 'Directions to servants.'

2. 6. 29, p. 346, l. 14. For 'monosyllables' read 'long monosyllables, or monosyllables ending in *m*.' The accidental omission will, on reflection, not seem to be of much practical importance, as there are no other monosyllables (save enclitics) capable of elision.

2. 7. 4. Compare also Byron, *Childe Harold*, c. 4. s. 102:
'the doom Heaven gives its favourites—early death.'

2. 7. 30. **velut usquam vinctus eas.** If the construction proposed be accepted, we may compare 1. 4. 142: *ac veluti te Judaei cogemus in hanc concedere turbam* so far as regards the fact that *veluti* is there separated from the word it be-

longs to, *Judaei*, by one word, *te;* as here *velut* is separated from *vinctus* by *usquam*.

2. 8. 3. The omission of *sum* is noticed as a feature of the style of Plautus by Ussing on Plaut. Amph. 590, and he accounts for it by supposing it to belong to the language of common life (*sermo vulgi*). He quotes such strong omissions as Aul. 347: *Cererin, Strobile, has facturi nuptias?* where *facturi* is for *facturi estis*. This view seems to be well founded, and we shall probably be right with Orelli in recognizing the omission of *sum* in the satires as one of the features of the *sermo cotidianus* in which they were written.

On the subject of the elision of dissyllables forming an *Iambus*, see Lachmann on Lucr. 3. 954: L. Mueller de Re Metr. p. 284.

ADDITIONAL NOTES TO THIRD EDITION.

1. 1. 15. *quo rem deducam. Deducam* is of course subjunctive, not future; therefore *dele* 'will' before 'bring.'

1. 1. 108. A. Kiessling, reading *qui—ut*, explains *ut avarus* as = *utpote avarus*. This might suit if the words were *quisque, ut avarus, se improbet;* but how it can be brought into harmony with *nemo* I do not see.

I am quite satisfied with the explanation I have given of *qui ut* as = *qui* (*fiat*) *ut*. It is like the elliptical Greek expression *τί ὅτι*, which occurs in the New Testament.

1. 1. 111. **majori pauperiorum turbae**: Menand. 4. 238: *παρηγόρει δὲ τὰ κακὰ δι' ἑτέρων κακῶν*.

1. 1. 116. *Praeteritum temnens extremos inter euntem*. The sentiment is much the same as in St. Paul, Phil. 3. 13: *τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος*.

1. 3. 8. *e quattuor ima:* cf. Ov. Trist. 2. 246: libellus *e tribus unus;* infra, vss. 85, 86: *quaternos*, e *quibus unus*. I hope to introduce *qua e* into the text in a future edition.

1. 3. 26. *Cur in amicorum vitiis tam cernis acutum.* Cf. Com. Anon. ap Plut. De Anim. Tranquill. p. 4696 (Mein. Com. Fr. 4. 671): *τί τἀλλότριον ἄνθρωπε βασκανώτατε κακὸν ὀξυδερκεῖς, τὸ δ' ἴδιον παραβλέπεις;*

1. 3. 71. **inclinet** = *ῥέπῃ*, not 'lean to,' but 'lean,' 'be weighed down.'

1. 3. 73. *tuberibus—verrucis.* Cf. Petron. 57. 7: *in alio pediculum* (louse) *vides, in te ricinum* (tick) *non vides.*

1. 3. 92. *ante.* In defence of the explanation I formerly gave, by which *ante* is joined to *sustulit*, Kirchner quotes Plaut. Mil. 2. 1. 58: *neque praeripio pulpamentum neque praeverto poculum*, remarking that if we take *positum ante* as = *antepositum*, there is superfluity in the words *mea in parte catini.* But *antepositum* is a more general expression, simply = 'served up,' and as *antepono* is used of serving meals, and as it is sometimes broken into *pono ante*, and as *ante* is so far removed from *sustulit*, it is better to take *positum ante* for *antepositum* with most editors, save Ritter and Kirchner.

1. 3. 139. *et—que*, 'both—and': see Madvig, De Fin. 5. 22. 64: he defends this usage.

1. 4. 72. *volgi Hermogenisque Tigelli: que* implies that Hermogenes T. was a species of the genus vulgus: cf. Mayor, ad Juv. 14. 206 (W. T. Lendrum).

1. 5. 15. *absentem amicam*, 'the girl he left behind him' (W. T. L.).

1. 6. Add as a second heading: '**or**, *In propria pelle quiescendum esse.*'

1. 6. 14. *notante judice quo nosti, populo.* In previous editions, following Bentley and Orelli, I had taken *quo nosti* as a Greek attraction = *quem nosti*, a view which I always suspected. I am much obliged to Mr. Lendrum for referring me to Madvig's note on De Fin. 1. 29. I differ, however, from Madvig, as well as from Bentley: the construction is not *notante judice, quo nosti;* but *quo judice notante, nosti*, and is not a case of attraction at all, even in the modified sense ascribed to the

passage by Madvig. I print Bentley's and Madvig's notes in full—

BENTLEY ad h. l.

'15. *Notante, Iudice, quem nosti, populo*] Ita nunc passim editum reperies; cum tamen et vetustae Editiones, et quicquid usquam est codicum manu scriptorum, sic clare exhibeant,

Iudice, quo *nosti, populo, qui stultus honores*, etc.

Hoc certe de omnibus suis praedicant Cruquius, Pulmannus, Bersmannus, Torrentiusque; hoc in meis universis reperi. Et Torrentius quidem Cruquiusque libenter hanc lectionem reciperent, si per interrogationem efferatur, *Iudice: quo? nosti: populo:* vel hoc modo: *Iudice: quo, nosti? populo:* metuebant scilicet, ne parum Latine dictum esset, nisi distinctionibus illis sublevaretur. Ponite vero, o boni, istos metus: elegantissima enim locutio est, a fonte Graeco hausta, *Iudice, quo nosti, populo:* ubi Pronomen eodem casu ponitur, quo Nomen antecedens. Terentius Heaut. 1. 1.

Scire hoc vis? Hac quidem caussa, qua dixi *tibi*.

Cicer. Epist. Fam. v. 14: *Cum scribas, et aliquid agas eorum*, quorum consuesti, *gaudeo*. Ovidius, Trist. v. 6:

Elige nostrorum minimum minimumque laborum,
Illo, quo reris, *grandius illud erit.*

Gellius, i. 3: *Theophrastus autem, in eo*, quo dixi, *libro disserit*. Et i. 15: *Iccirco ex his*, quibus dixi, *vocibus nomen induciarum connexum est*. Et ii. 26: *Sed id iis tamen coloribus*, quibus modo dixisti, *denominandis*. Ceterum Graeca exempla passim feruntur. Vide Nos ad Ciceronis Tusculanas, v. 14.'

MADVIG on CIC. *De Fin.* 1. 8. 29.

'29. *Ista sis aequitate, quam ostendis*] Unus quod sciatur, Vict. codex et eius editio *qua ostendis*, figura illa ex ellipsi et attractione nata, cuius exempla plenius quam ceteri collegit Kruegerus in libro de attract. p. 259 sqq., a quo tamen ipsa ratio non prorsus recte explicata est. Nam ex ea verbi omis-

sione, quam tractat p. 263, paulo ultra fines suos progressa haec figura nata est, eaque causa est, cur tantum in certis quibusdam verbis et in brevissima sententiae forma locum habeat. Apud neminem enim Latinum simile reperietur exemplum Xenophontei, quod p. 258 ponit: *ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται*, nec, quod Horatius dixit: *iudice, quo nosti, populo*, poterat etiam dicere: *iudice, quo te nosse dicis, populo*, nec Livio pro eo, quod est i. 29, 4: *raptim, quibus quisque poterat, elatis*, licebat scribere: *quibus quisque poterat efferre*. Et tamen hoc auditur; nam ipsum *posse* nullum habet legitimum casum, qui mutatus dici possit. Itaque omisso demum infinitivo verbi, quod casum pronominis definiebat, occasio attractionis data est: quod si concedere cogimur, nihil est, cur illud exemplum hinc removeatur, quo Bentleius usus est, ad Fam. v. 14, 1: *cum aliquid agas eorum, quorum consvesti;* nec sententia permittit; nam partitiva notio ad relativum non pertinet. Sed ea attractio in declarandi et sentiendi verbi aliquotiens etiam ibi valuit, ubi nullus erat certus omissus infinitivus, sed tamen laxior quidam verbi usus non directo et solita vi accusativum asciscentis, velut in illo Horatiano loco; neque enim *quo nosti* est: *quem, cuius naturam nosti* (*den du kennst*), sed: *quem iudicem esse nosti* (*den du weisst*). Hinc cetera orta sunt. Hoc loco vulgatam scripturam tuetur ceterorum codicum omnium auctoritas.'

It will be noticed that Madvig quotes the passage from memory, as he does not cite the satire or verse, and leaves out all consideration of *notante*, which evidently could bring this case among the attractions which Madvig holds to be normal: for on his view there would certainly be a '*certus omissus infinitivus*,' namely, *notare*.

But even omitting *notante*, there is no attraction, as *quo judice* is an ablative absolute, and the construction is *quo judice nosti*, not *judice, quo nosti*.

Summary.—Bentley held this to be a case of true Greek attraction. Madvig (overlooking *notante*) held it to be a case of peculiar Latin attraction. I now hold there is no attraction, but merely apposition.

1. 6. 39. **tradere Cadmo**: Eupolis ap Athen. p. 236 *e*: *ἐξαγαγὼν ἔχοντα κλοῖον παρέδωκεν Οἰνεῖ*, where Oeneus is supposed to be the name of a public *carnifex*. It is curious that the passage should combine the *κλοῖον* or *camus* with the *carnifex*.

1. 6. 106. **armi.** Henry has a most brilliant defence of Conington's idea, that *armis* means 'shoulders' in Aen. 4. 11, in his Aeneidea, ii. p. 560: although I do not yet assent to that view, it makes me repent of having applied the epithet 'astonishing' to it.

1. 7. 2. **hybrida.** Mr. Minton Warren has pointed out the true derivation of this word, *Amer. Jour. of Phil.*, vol. v. No. 4. He has proved it to come from *ὗς*, a sow, and a root *ῐ̄bro*, meaning a wild boar, which is found in *ἰβρίκαλοι* (= *χοῖροι*, Hesychius), in *aper* and *porcus*. Isidor. xii. 1. 61: *hybridae ex apris et porcis* (nascuntur). Plin. viii. 213: (de suibus) *in nullo genere aeque facilis mixtura cum fero, qualiter natos antiqui hybridos vocabant cese semiferos.* Anthol. (Meyer, vol. i. No. 387): *Apris atque sue setosus nascitur hybris.* "Hybris, therefore, had as distinct a meaning as *mulus* or *burdo*. On this the whole point of Martial, 8. 22, turns:

> Invitas ad aprum, ponis mihi, Gallice, porcum,
> Hybrida sum, si das, Gallice, verba mihi."

1. 7. 10. *hoc etenim sunt omnes jure molesti.* Mr. Wickham, in the *Classical Review* for February, 1888, has proposed to separate *hoc* from *jure*, suggesting that *jure* may be adverbial, 'justly,' 'fairly,' or may be taken separately = 'in law': *hoc* being instrumental: 'all are troublesome by this (quality)': namely, equality in courage.

1. 9. 2. **totus in illis.** Cf. St. Paul ad Tim. 4. 10: *ταῦτα μελέτα ἐν τούτοις ἴσθι.*

1. 10. 92. **i puer—libello.** It will be said that *i, puer*, may mean, not 'go, boy,' but 'come, boy.' This I admit; but even se, the line is hopeless. The satire and the book end much more strongly at *cathedras*.

2. 1. 24. **icto.** Add Timocles ap. Athen. x. p. 430 (Mein. Com. Fr. 3. 606): *παπάξω σ' ἴσον ἴσῳ ποτηρίοις μεγάλοις ἅπασαν τὴν ἀληθείαν φράσαι.*

2. 2. 29. K. Nieberding (1887) proposes *Carne tamen, quam vis, distat nil haec avis illa*, reading *patet*.

2. 2. 128. **nituistis.** Mr. Page compares the 'fairer and fatter in flesh' of Daniel and his fellow-captives, Dan. i. 15.

2. 3. 19. **fracta est.** I am rather inclined to the belief that the metaphor is from chariot-racing, not shipwreck. The particular idea Horace had in his mind's eye was probably that of a chariot being broken by collision with the *meta* in the circus. Translate 'was shivered,' and '*excussus*,' 'pitched out.' The number of metaphors from the arena in Horace is very striking. In this respect he resembles St. Paul, who draws many of his images from the amphitheatre.

2. 3. 58. **honesta**: I should now translate with Prof. Davies 'fair,' 'lovely.' This is the only meaning of *honestus* in Virgil, except perhaps Georg. 3. 81.

2. 3. 235. **verris**: cf. Apul. Apol. 452: *ut faber mihi piscem everreret.*

2. 3. 262. **nec nunc.** The main points of Madvig's discussion referred to in the note are—(1) that *nec* is rarely, if ever, used for *ne-quidem* before the Augustan age; (2) that *nec-quidem* is not good Latin.

2. 4. 32. **peloris.** This account of the localities of various shell-fish is founded on Ennius's *Hedyphagetica*, or Science of Good Living (Müller, p. 83)—

> Omnibus ut Clipeae praestat mustela marina
> Mures sic Aenei; sparsa ostrea plurima Abydi:
> Mitylenaest (?) [fort. Mitulus et] pecten charadrusque apud Ambraciai
> Finis: Brundisio sargust; hunc magnus erit si,
> Sume tibi: apriclum scito primum esse Tarenti;
> Surrenti fac emas elopem, glaucum prope Cumas.
> Quid scarus? Praeterii cerebrum Jovis paene supremi.
> Nestoris ad patriam hic capitur magnusque bonusque.
> Polypus Corcyrae est, calvaria pinguia Atarnae,
> Purpura muriculi, murex, dulces quoque echini.

2. 4. 38. **quibus—est.** See Ussing's note on Plaut. Amph. Prol. 17: *cujus jussu venio et quamobrem venerim.*

2. 4. 38, 39. **languidus in cubitum**: I am convinced of the soundness of the view, that *quibus assis* is ablative, and I am unable to see how the traditional interpretation that it is dative

holds its ground. That *reponere se in cubitum* means to resume a reclining attitude, not an attitude for eating, is clear from Petronius, 65: Encolpus, alarmed by a sudden entry, rises; but being reassured (he says) *reposui cubitum*, which means that he resumed his reclining attitude, *not* that he went on eating, for he proceeds: *reposui cubitum Habinnamque cum admiratione ingenti spectabam.*

2. 4. 58. **tostis—squillis.** All the commentators explain *tostae—squillae* to be fried prawns, or shrimps, and so do most dictionaries, save Facciolati, who explains *squillae* both here and 2. 8. 42 to be 'onions,' and my friend Mr. Lendrum has written to me, suggesting this interpretation to be the right one. The *squilla* (or perhaps rather *scilla*) was a sort of onion. Plin. H. N. 19. 5. 30, *bulborum nobilissima est scilla;* and Mr. Lendrum points to the mention of the βολβός, or onion, along with the κοχλίας (coclea, or snail) Theoc. 14. 17, βολβός τις(?) κοχλίας ἐξαιρέθη· ἦς πότος ἁδύς, and Athen. 2. 64. These βολβοί, or *squillae*, were sprinkled with vinegar, and eaten with cheese and various other things, Philem. ap Athen. 2. 69. They had a sharp, acrid taste, and seem to have been used by the ancients when drinking (like olives with claret). I am inclined to agree with Mr. Lendrum, that we should give the meaning of 'onions' to 'squillae' here; but I think Forcellini wrong in so explaining it in 2. 8. 42, for *natantes* suits the sense of 'prawns' best, and 'prawns,' or small lobsters, would seem a proper garnishing for a large *muraena*. In Juv. 5. 81. *squilla* is a 'lobster,' but a large one.

2. 4. 74. **invenior**: I am afraid I must abandon my conjecture *invenio*, for the use of the perfect infinitive (*circumposuisse*) as an apparent present seems limited to verbs of wishing, as *ne quis humasse velit*, 2. 3. 187; and though Horace extends this usage to verbs like *amo*, 1. 10. 60: *curo*, A. P. 98; *caveo*, A. P. 168; *timeo*, A. P. 455; *tendo*, Od. 3. 4. 51, none of these would justify *invenio* with perf. inf.

2. 5. 91. **non—sileas**: Draeger, Hist. Synt. 1. 312, gives other instances of this idiom. He speaks of the usage as a stronger negation than *ne*, which is doubtful. Nettleship, on Aen. 12. 78, 'Non Teucros agat in Rutulos' (a note kindly indicated to me by Mr. Page), says that *non* is used, 'if a particular part of the sentence is to be emphasized.' This

theory would suit this passage very well—'Don't be over silent'—and it is generally borne out by usage, though not invariably.

2. 5. 96. I transcribe Professor J. B. Mayor's note on *importunus* (De Nat. Deor. 32. 81. p. 171):—

'The word is properly used, like *importuosus*, of a coast which offers no harbour, as in Ov. Met. xiv. 481, *quos communis hiemps importunusque Caphareus mersit aquis:* cf. Plaut. Trin. ii. 3. 7, *suae senectuti acriorem hiemem parat, quom illam importunam tempestatem conciet:* from this first sense flow three secondary senses—(1) 'unfavourable,' 'unseasonable,' 'unsuitable,' opposed to *opportunus;* (2) 'storm-tost,' 'restless,' 'troublesome' (hence our 'importunate') as in Hor. Epist. i. 18, 23, *argenti sitis importuna;* Plaut. Asin. i. 1. 47 (*uxorem*) *importunam atque incommodam;* and (3) as here, 'threatening,' 'dangerous,' 'pitiless,' 'savage.'

2. 6. 25. παῦε, 'stop!' is referred to by Mr. Page as illustrating the colloquial intransitive use of *urge*.

2. 6. 27. The saying ἐγγύα πάρα δ' ἄτα was attributed to Thales, as well as to Bias: Ausonius repeatedly ascribes it to Thales.

2. 7. 85. **responsare**: this verb is used of servants 'answering back' their master or mistress, Plaut. Men. 4. 2. 56: *num ancillae aut servi tibi Responsant?* Hence it is excellently used here, where the meaning is that a man should not be the willing slave of his passions. The words in this satire are most carefully chosen: see note on *fugisque*, vs. 35, supra. Cf. Ep. 1. 1. 68: *fortunae responsare superbae liberum et erectum.*

2. 8. 15. **maris expers.** Mr. Page refers to Marquardt, Privat. L., p. 454, who quotes Galen, to show that to the good wines of Chios and Lesbos brine was not added. This would suit well the conception we gather of the character of the host: he put forward his wines as the very best that could be got; too good for the admixture of brine, usual with inferior wines. "'Chium maris expers' is certainly = 'the *best* Chian.' The poorer sorts were doctored: *resinata vina* and τεθαλασσωμένα,

says Marquardt, were *not* good. Columella, 12. 19. 2: Quaecumque vini nota sine condimento valet perennare, optimam esse censemus.

Galen x. p. 833: *οὐ μὴν οὐδὲ εἰῴθασι τοῖς εὐγένεσιν οἴνοις, . . . μίγνυναι τῆς θαλάσσης ἐν Λεσβῳ, ὥσπερ οὐδὲ ἐν Χίῳ" . . .* T. E. PAGE.

2. 8. 35. **calices poscit majores**: Menand. (Mim. Com. Fr. 4. 220): *τοῦτο δὴ τὸ νῦν ἔθος ἄκρατον ἐβόων τὴν μεγάλην.*

FASTI HORATIANI.

B.C. 65	Horace born, Dec. 8.
55	(about) Horace brought to Rome by his father.
53	Crassus slain at Carrhae.
48	Battle of Pharsalia.
45	(about) Horace goes to study at Athens.
44	Assassination of Cæsar.
43	Murder of Cicero. Birth of Ovid. Horace joins Brutus.
42	Battle of Philippi. Horace returns to Rome.
41	Horace a clerk in the quaestor's office.
39	Horace writing his early satires and epodes.
,,	Varius writing Epic poetry.
,,	Horace introduced to Maecenas.
38	Horace accompanies Maecenas to Brundisium.
,,	First public library founded at Rome by Asinius Pollio.
37	Virgil publishes his Bucolica.
,,	Varro publishes his Res Rusticæ.
35	Horace publishes his first Book of Satires.
34	Horace receives his Sabine farm from Maecenas.
31	Battle of Actium.
,,	(about) Virgil publishes his Georgics.
,,	About this time Propertius begins to be known as an Elegiac poet.
30	Publication of second Book of Satires.
29	(about) Publication of Epodes.
28	Death of Varro, the most learned of the Romans, in his 90th year.
24	(about) Publication of first three Books of Odes.
23 or 22	Conspiracy of Fannius Caepio and Varro Murena.
20	(about) Publication of first Book of Epistles.
,,	Recovery of Standards of Crassus.
,,	Gradual estrangement of Augustus from Maecenas.
19	Death of Virgil.
18	(about) Death of Tibullus.
,,	Publication of Aeneid by Varius and Tucca.
17	Carmen Saeculare.
14	(about) Publication of fourth Book of Odes.
12	(about) Publication of second Book of Epistles and (?) Ars Poetica.
8	Death of Maecenas, and of Horace a few months after, Nov. 27.
A.D. 4	Death of Asinius Pollio, aged 80.
8	Banishment of Ovid.
14	Death of Augustus.

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